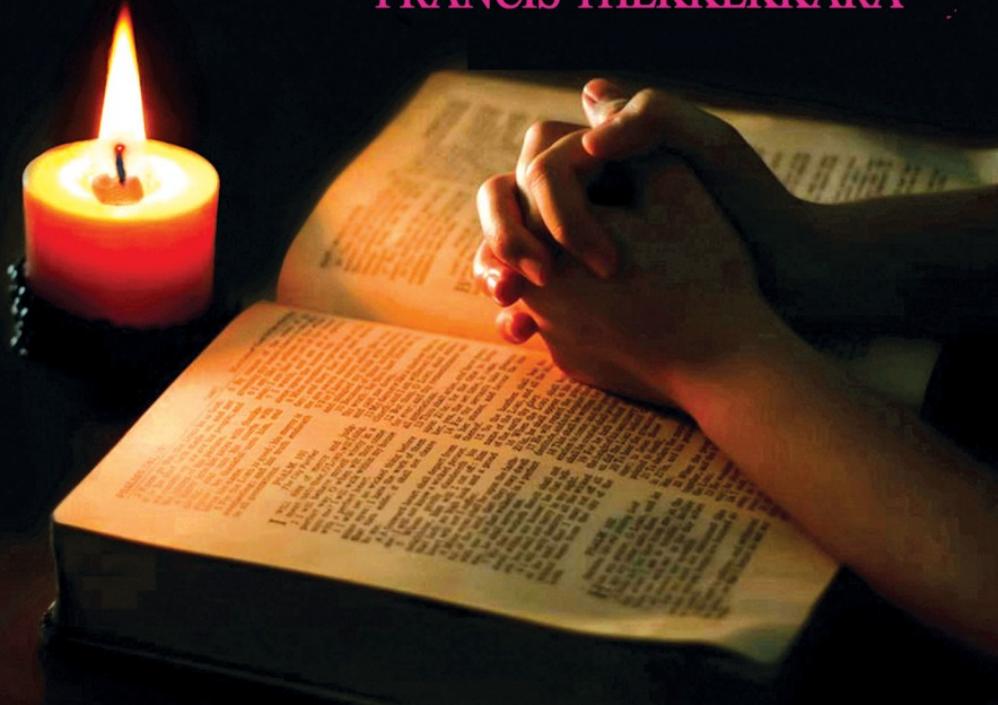


GENUINE THOUGHTS

FRANCIS THEKKEKKARA



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Spiritual Articles

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Dedicated to

The victory of the Immaculate Heart of the Holy Mother, who sheds blood-stained tears, Performing miracles and signs to glorify God the Father and to prepare the world for the Glorious Second Coming of our Lord Jesus Christ.

FRANCIS THEKKEKKARA

He was born on December 27, 1955, in Puthusseri Parish, Thrissur Diocese of Kerala to Chakkunny Thekkekkara, a schoolmaster, and Celine, in an ordinary farming family. Francis holds a Diploma in Tool & Die Making and is currently working in the field of agriculture. After finding Jesus, he spends more time studying the Bible and praying.

Wife - Baby, Children - Fina, Rohit, Roshan.

Preface

It cannot be forgotten that our society is still a victim of irreparable misery and pain, though the achievements of medicine and the advancement of science have skyrocketed. Here I share the convictions gained while seeking refuge in the Word of God, seeking answers to contemporary problems in this society that has lost its peace of mind and is in the abyss of dissatisfaction and despair. I am attempting to share with readers my convictions from a different perspective than others.

Contemporary culture thinks it is meaningless and outdated to think that there is something beyond the natural causes behind the suffering of many. The real cause of the misery around us is that our faith is confined only to rituals, lack of profound faith and violation of God's commandments.

At this point, I recall the life experiences of two people described in the scriptures. The first is that of the Holy Mother. When the Holy Mother consented to God's will, she was filled with the necessary graces to do God's will. Her life was difficult, but she happily managed and got special blessings.

Another was Zachariah, the priest. He did not believe the angel's message, so he was deaf until it came to pass, although he was righteous. We can see from this that a person who succeeds in God's plans may have some difficulties in this worldly life, but God will bless him with the grace he needs to overcome them. God's children who do not do God's will have to undergo sorrow, misery, pain, and despair in this worldly life.

The Epistle says that is the calling of a Christian. "*It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps*" (1 Peter 2:19-21).

There are some errors in the interpretation of some of the Word of God that were made without the help of the Holy Spirit, which emphasizes the wisdom and understanding of man. The Scripture, written over 2000 years ago, contains instructions valid till the end of the world. But when it comes to new interpretations of what is hidden in it, which must be revealed

occasionally, be prepared to accept what is acceptable and reject what is fake. Scripture says: “*I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth*” (John 16:12).

When Daniel inquired about what was not revealed to him, the answer was that it was secret and sealed until the end of the age. “*I heard but could not understand; so I said, My lord, what shall be the outcome of these things? He said, Go your way, Daniel, for the words are to remain secret and sealed until the time of the end. Many shall be purified, cleansed, and refined, but the wicked shall continue to act wickedly. None of the wicked shall understand, but those who are wise shall understand*

” (Daniel 12:8-10)

While discussing, I am mindful of my weaknesses and shortcomings and do not neglect them. However, I feel compelled to share my convictions due to the gravity of the subject. It is crucial to clarify that these articles do not aim to deny the authenticity of theological studies. Rather, they offer an alternative perspective, open to examination in light of the Word of God. “*Not many of you should become teachers; my brothers and sisters, for you know*

that we who teach will be judged with greater strictness" (James 3:1). Despite the attempts of these words to hinder my writing, the powerful inspiration inside me ultimately triumphed.

In the famous story of the 'naked king', everyone in the palace knew about the king's nakedness. The truth was not revealed due to fear for their future. The secret came to light when an innocent child bravely announced that 'the king is naked'. I find myself concerned about the consequences of silence. So as Balaam's donkey, which spoke the truth when compelled by the prophet's beatings, I share my convictions with my readers, drawing from God's words rather than mere theological ideas. My intention is not to cause distress but to guide them towards salvation and help them avoid God's wrath.

The relevant Words related to the topic are combined so that I feel The Words can evoke the movement in others more than my words. "*The Word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart*" (Hebrews 4:12). Therefore, the Scriptures are included in full in all the articles.

In the parable of the house built on rock, Jesus underscores the importance of relying solely on teachings rooted in the Word of God, as everything else will eventually crumble and fail.

It remains uncertain whether the confines of the Church's authentic teachings were transgressed by permitting the free exploration of the mind and thoughts without limitations. Specifically reminding that readers are obligated to obey official teaching if they find these convictions conflicting with the beliefs of the Church.

I am deeply grateful to my Merciful Lord for the opportunity to share the valuable insights gained from my life experiences. Additionally, I want to extend my heartfelt appreciation to the Bishops for their encouraging and supportive messages.

Choondal

01.01.2022



Francis Thekkekara

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CHAPTER

1

The Rise, Fall and Redemption

The Word says that God's first creation was wisdom. "*The Lord created me at the beginning of his work, the first of his acts of long ago*" (Proverbs 8:22). It can be assumed that since Wisdom is called the morning star, Lucifer, also known as the morning star, was created together. With them was the Son, who embodies the divine essence. They were spirits. They were referred to as the morning stars. They possess the capacity for independent decision-making and action. There is a distinction between the Son of God and the morning stars He created, much like the difference between the sun and the moon. That is, the morning stars, which were creatures, had divine power only when they were close to God. After this, God created various celestial figures, including

cherubim, archangels, angels, etc..... Different sections have different spheres of activity and corresponding skills. Morning stars had distinct roles and skills within different segments of the universe's design. This concept is elucidated in the following words: "*When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always*" (Proverbs 8:27-30).

The Book of Genesis subtly alludes to the distinct roles of the Holy Mother and Lucifer. In Genesis 2:9, it is mentioned: "*Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.*" In this context, the tree of life represents the Holy Mary's spirit, while the tree of good and evil is a symbol of Satan. Who initially possessed goodness, later transformed into Satan. It is important to note that man was only forbidden to eat from the tree of good and evil. The man was prevented from eating from the Tree of Life and attaining immortality because he sinned against God.

Each inward part of the human is inherently crafted by God at this early age, not originating from one's parents, while the physical body is a result of the union of the first parents. The psalmist articulates, “*For it was you who formed my inward parts; you knit me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed*Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations” (Jeremiah 1:5).

Let's delve into the beginnings of humankind and its initial emergence. God proclaimed, “*We should fashion humans resembling us, granting them authority over sea creatures, birds of the sky, all quadrupeds, the entire earth, and every living creature that moves on it.*” Subsequently, God crafted humans to mirror His likeness, creating both male and female (Genesis 1:26-27).

What does it signify to bear the resemblance and likeness of God? Humans were

fashioned in God's image, but what does this likeness? To comprehend this concept, one must first grasp the nature of the Triune God. Within the Father, the Son, and the Holy Spirit exist two spiritual components, Spirit and Soul. In this context, the spirit is shared, while the soul is linked to individual personality. Simultaneously, their soul and spirit are indivisible, meaning their thoughts, perceptions, insights, and actions align perfectly. This unity is why the Father, the Son, and the Holy Spirit are depicted as a single entity in the Trinity, never to be divided.

The inward parts of a human were similarly structured. The spiritual aspect of a person consists of a created blend of the Life (spirit) and the soul. Just like in the concept of the Trinity, inward parts were inseparable.

God shaped humans using dust from the earth and infused them with the essence of life and soul through their nostrils, as recounted in Genesis 2:7. This is exemplified in Hosea 6:7: "*But at Adam they transgressed the covenant; there they dealt faithlessly with me.*" Thus, Eve had to be created by taking a rib (taking life) from Adam. The spiritual dimension encompasses faculties such as memory, knowledge, hearing, sight, comprehension, and perception. The bodies of all humans, except for Adam and Eve, were formed by their first parents.

Why did the earth's soil contribute to the formation of the human body? Human beings can perceive and interact with one another because they are composed of earthly materials. Consider the implications if humans had been constructed from a substance that did not decompose in soil. It's an intriguing concept worth pondering!

Out of all the things that have been brought into existence, humans stand out as the sole creation designed by God for His purpose. Among the entirety of living beings, only humans are capable of recognizing and feeling affection for their Creator. Only humans can partake in God's divine essence through wisdom and love. This is the fundamental reason behind their exceptional nature. Humans are capable of introspection, willingly offering themselves, and forming meaningful connections with others. Through divine grace, humans enter into a sacred agreement with their Creator. The essence of this agreement is to respond to God with unwavering faith and boundless love – a response that is beyond the capability of any other creature to provide in place of them. To benefit humans, God has created every aspect of the world. Humans are naturally designed to serve and revere God, subjecting all creation to His dominion.

“God created us for incorruption, and made us in the image of his own eternity, but through the devil’s envy death entered the world” (Wisdom 2:23). The envied morning star in the creation of men, Lucifer's radiant light extinguished. In his enmity with God, Lucifer aspired to match the divine, driven by his hubris. For that, he assumed the guise of a serpent and entrapped humans who had dominion over the universe, leading them into sin and taking supremacy over the cosmos. Consequently, man became estranged from God. Following that, The Lord God said to the serpent, *“Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly, you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; She will strike your head, and you will strike her heel”* (Genesis 3:14-15). Thus, the once glorious morning star later became known as the Serpent. Because he was free to make decisions of his own free will, Lucifer was cursed when he went against God's will, but he was not bound. Motivated by his conflict with God, Lucifer worked tirelessly to lure demons and humans into sin.

God said to the woman: *“I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall*

be for your husband, and he shall rule over you.” And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return” (Genesis 3:16-19).

Because of his jealousy towards human creation, Satan distorted his wisdom and led them down a sinful path, creating a rift between them and God. When humans, in their discernment, chose to place their trust in Satan rather than God, it severed their connection with the Spirit of God. Consequently, the unity between soul and spirit, which was once harmonious, was severed, and they became bound to death. That means the infinity mentioned in Wisdom 2:23 is lost. Thus, humanity transformed into two spiritual entities and one physical entity. Their souls and bodies were tainted. The divine authority granted by God to humans over the cosmos was lost. The power of their souls was even diminished within their physical forms. Consequently, they became earthly beings, cast out from Paradise.

In 1 Thessalonians 5:23, St. Paul discloses the tripartite nature of humans. “*May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ*”. This notion finds reinforcement in Ecclesiastes 12:5, which indicates that, after death, men transition to an afterlife, and their bodies return to the earth. This idea becomes apparent as it is stated that the spirit reunites with its source, God. Another crucial thing to note is the reference to mourners strolling through the streets. Who are they? Those whose names are not recorded in the Book of Life; can be described as individuals who were not brought into existence by God or were intentionally created by Satan. Additionally, those who lack the names in the Book of the Lamb due to their association with Satan through a covenant, and are erased from the Book of Life.

Satan has relentlessly opposed God and made changes in the universe over time. The sanctity of humanity was defiled by the forbidden interaction between angels and humans. This way, Satan corrupted other creations contrary to God's original intentions through his cunning. As documented in Genesis 6:1-4, “*When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for*

themselves of all that they chose. Then the Lord said, My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years. The Nephilim were on the earth in those days—and also afterwards—when the sons of God went into the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown." Human life was shortened to 120 years due to the loss of the divine spirit. "*God did not spare the angels when they sinned, but cast them into hell and committed them to chains of deepest darkness to be kept until the judgment*" (2 Peter 2:4).

At this point, it's valuable to delve into the backgrounds of the three individuals whose birthdays the Church commemorates. The initial one is that of the Holy Mother. The Holy Mother's soul and body were not formed in the conventional manner typical of ordinary humans. This is why she was free from the original sin. Douay-Rehims Bible says: "*He created her in the Holy Ghost, and saw her, and numbered her, and measured her*" (Ecclesiastes 1:9). Her soul retained the virginity it possessed when the first parents were created. This is why the Holy Mother is often known as the second Eve. However, human beings also have the right to exercise their free will, as granted by God. Therefore, before the birth of Jesus, the angel Gabriel

sought her mother's consent, to which she responded, "*Here is the servant of the Lord! May your word be fulfilled in me.*" The mother wholeheartedly yielded to God's will. This is a profound illustration of the freedom bestowed upon humanity by God, allowing them to make choices of their own volition.

The second instance is John the Baptist. He had a soul and spirit like regular people, which made him vulnerable to original sin. Nevertheless, while still in his mother's womb, John was liberated from this original sin when the Holy Spirit descended upon him in the presence of the Holy Mother. Consequently, Jesus acknowledged John's unparalleled greatness among those born of women. "*I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he*" (Luke 7:28). This word that God spoke to the prophet Jeremiah is proof that there are or were rare people on earth who were sanctified even before they were born like John the Baptist. "*Before I formed you in the womb I knew you. Before you were born I sanctified you; I appointed you a prophet to the nations*" (Jeremiah 1:5).

The third important birth is Jesus. Jesus had a spirit and a soul. But it was in a segmented form similar to humans. A crucial difference is that an uncreated divine spirit and a personal

soul existed in Jesus since he is God. This is the reason for affirming that Jesus embodies both full humanity and full divinity. Furthermore, since he was not born of the first human parents, he remained free from the burden of original sin. This is why, during his baptism, a divine confirmation came from heaven. “*When all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, You are my Son, the Beloved; with you, I am well pleased*” (Luke 3:21,22).

In the Epistle to the Romans, St. Paul provides a clear explanation: “*God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh*” (Romans 8:3). Another passage conveys a similar message: “*But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you*”(Romans 8:10-11).

This suggests that when Jesus prayed, “*Father, if you are willing, remove this cup from*

me; yet, not my will but yours be done"(Luke 22:42), it was the soul of Jesus communicating. At the moment of Jesus' death, he declared, "*Father, into your hands I entrust my spirit*" while hanging on the cross, signifying the unification of his spirit with the Father. This transformation confirms the transition from the Son of Man to the Son of God.

The question of whether Satan possesses the ability to engage in creation remains a topic of extensive deliberation. Upon close examination of the scripture, rare hidden indications suggest Satan's potential involvement in creative endeavours. Following the inception of the initial parents, God enlisted humanity as collaborators in the act of creation. But not all creations of men can be considered as children of God. As the Apostle Paul stated in his epistle to the Romans: "*For not all Israelites truly belong to Israel, and not all of Abraham's children are his true descendants; but It is through Isaac that descendants shall be named for you. This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants*" (Romans 9:6-8). The Word underscores that creation can be considered God's when it aligns with divine will. Everything else belongs to Satan. Those who embrace Jesus Christ as their Savior and Lord must receive the title of

children of God, but this is reserved for those who are created according to God's purpose. The Word declares, “.....*everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered*” (Revelation 13:8). We must consider this possibility also.

In the parable of the weeds, the servants went up to the house owner and asked: “*Master, did you not sow good seed in your field? Where, then, did these weeds come from?*” The owner replied, “*An enemy has done this*” (Mathew 13:27-28). Jesus, in explaining the parable, conveyed that “*The one who plants the good seed is the Son of Man, and the field represents the world. The good seeds are the people of the Kingdom, and the weeds are the people of the evil one. The enemy who planted the weeds is the devil.*” In the parable, the question was posed by the servants., “*Should we go and pull out the weeds?*” The reply was, “*No, for in gathering the weeds you would uproot the wheat along with them*” (Mathew 13:29). From this, it becomes evident that the individuals belonging to the Kingdom of God and those aligned with evil will be indistinguishably similar. Even if wheat and weeds may appear alike in their growth, Weeds cannot produce wheat grains, only more weeds. This underscores the importance of distinguishing men by deeds, as emphasized in the teachings.

According to Revelation 13:8, there are people on Earth whose names were not written in the Book of Life since the beginning of the world. Furthermore, Revelation 3:5 and Exodus 32:33 state that some names previously inscribed in the Book of Life might be erased. Therefore, the Book of Life encompasses individuals created by God, not those deserving entries into heaven. Jude's epistle discusses certain evildoers predestined for historical punishment (1:4). In parallel, Revelation 17:8 affirms that individuals residing on Earth, not enumerated in the Book of Life from the world's commencement, will encounter the beast. These words confirm that there are individuals on Earth who were not brought into existence by God.

Since a person's name is written in the book at the time of the foundation of the world, can we assume that the name of individuals born against divine purpose will also be written in the Book of Life? "*But children of adulterers will not come to maturity, and the offspring of an unlawful union will perish. Even if they live long they will be held of no account, and finally their old age will be without honor. If they die young, they will have no hope and no consolation on the day of judgment. For the end of an unrighteous generation is grievous*" (Wisdom 3:16-19). Another verse conveys: "*But the prolific brood of the ungodly will be of no*

use, and none of their illegitimate seedlings will strike a deep root or take a firm hold" (Wisdom 4:3). Furthermore, Revelation 20:15 warns that those who lack inscription in the Book of Life will be cast into the fiery lake on the day of reckoning. The reference to the offspring of adulterers means children born from unauthorized mating, especially between organisms of different origins. It refers to the mating of the sons of God and the daughters of men.

"The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart. So the Lord said, "I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them." But Noah found favor in the sight of the Lord" (Genesis 6:5-8). In the aftermath of wiping away all life, humans included, through a flood, the Lord established a covenant with Noah. *"God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth." "I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth"* (Genesis 9:1,11). God told Noah that He

would not destroy all living things together like in the flood. It is important to note that the statement does not guarantee the preservation of living beings. It can be inferred that this phenomenon persisted beyond the Great Flood, as the scripture mentions the continued existence of giants on Earth even after Noah's time. It can be inferred that this phenomenon persisted beyond the Great Flood, as the scripture mentions the continued existence of Nephilims on Earth even after Noah's time.

Time has once again advanced. The descendants of Noah proliferated across the Earth. Satan exhibited heightened diligence in luring humanity towards transgression. As all nations became deeply entrenched in practices of idolatry, adultery, and various evil deeds, Abraham was summoned by God and set apart from the rest of the people. Observing the wickedness prevailing among the people, the Lord's ire ignited, leading to a resolve to administer chastisement anew. However, this time, the whole human was not subjected to destruction. Instead, as a cautionary example, Sodom, a city steeped in utmost depravity, was subjected to a rain of fire and sulfur in the vicinity of Gomorrah. Even today, that region persists as a stark sign, devoid of any trace of vegetation.

Let's explore more examples documented in the Holy Bible. The ninth chapter of the book of Deuteronomy is written: “**A strong and tall people, the offspring of the Anakim**, whom you know. You have heard it said of them, Who can stand up to the Anakim? Know then today that the Lord your God is the one who crosses over before you as a devouring fire; he will defeat them and subdue them before you, so that you may dispossess and destroy them quickly, as the Lord has promised you. When the Lord your God thrusts them out before you, do not say to yourself, It is because of my righteousness that the Lord has brought me in to occupy this land; **it is rather because of the wickedness of these nations that the Lord is dispossessing them before you**” (Deuteronomy 9:2-4).

A similar incident is documented in the book of Samuel. The Lord commanded through the prophet Samuel, anointing Saul as king. “**I will punish the Amalekites for what they did in opposing the Israelites when they came up out of Egypt. Now go and attack Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey**” (1 Samuel. 15:2,3).

Saul carried out this directive by killing all the Amalekites and capturing their king, Agah,

alive. The entire population was subjected to the sword. However, Saul and his people caught and bound King Agah. The best sheep, fat animals, and lambs were retained to offer sacrifice to the Lord rather than killing.

That evening, the Lord communicated with the prophet Samuel, “*I regret that I made Saul king, for he has turned back from following me, and has not carried out my commands*” (1 Sam. 15:11). In response, Saul asserted, “*I followed the Lord's directives faithfully. I successfully executed the mission to capture King Agag of Amalek, though the Amalekites plundered everything. The people transported the finest spoils to Gilgal to offer them as sacrifices to the Lord your God.*” However, Samuel the prophet countered, “*Has the Lord as great delight in burnt offerings and sacrifices, as in obedience to the voice of the Lord?*” “*Surely, to obey is better than sacrifice, and to heed than the fat of rams. For rebellion is no less a sin than divination, and stubbornness is like iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king*” (1 Samuel 15:22-23).

As one contemplates this, one may feel the severity of the Lord's decision. Indeed, Saul's disobedience disrupted God's intention to sanctify a particular territory. Therefore, this occurrence

can be considered a warning to those who attempt to rationalize divine directives.

The Lord, who chose Abraham and later selected Jacob, Isaac's son, also responded to the cries of the Israelites, who had endured four hundred years of harsh slavery in Egypt. Moses was tasked with their liberation and guiding them to Canaan, a land abundant with milk and honey. Through God's powerful intervention, Moses successfully emancipated the Israelites from their Egyptian enslavement. During their forty-year journey, they witnessed numerous miracles and signs and formed a new nation with distinct laws, regulations, precepts, varied forms of worship, and rituals. The Lord accepted them as His chosen people. Envisioning that they would live according to His laws and will, pleasing Him as His cherished community.

Satan once more discovered a chance within the realm of law to bring about human mortality. *"I was once alive apart from the law, but when the commandment came, sin revived and I died, and the very commandment that promised life proved to be death to me. For sin, seizing an opportunity in the commandment, deceived me and through it killed me"* (Romans 7:9-11).

Saddened by the distressing condition of humanity, the compassionate Father dispatched

His Son, appearing in the form of a fallible body, to offer compensation for wrongdoing. He penalized offence in His sinless body by sacrificing on the cross for the sins of all humanity, whether they were deceased, currently alive or yet unborn. This act of redemption liberated us from the consequences of the law and saved us from spiritual death, as stated in Galatians 3:13: “*Christ redeemed us from the curse of the law by becoming a curse for us.*” This endeavour is encapsulated by the statement, “*For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous*” (Romans 5:19).

It is significant to understand that righteousness is not achieved through personal effort, rather it is imputed to us. Adam's sin resulted in everyone inheriting a sinful nature. However, the redemptive power of Christ's sacrifice on the cross offers us salvation through His death. To achieve righteousness and salvation, we must first affirm our identity as children of God. As stated in John 1:12, “*To all who received him, who believed in his name, he gave power to become children of God.*” Additionally, Romans 10:9 affirms this: “*If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.*”

Through baptism, we are becoming heirs in the atoning sacrifice. We are elevated to the status of God's children, inheriting freedom from the curse of the law, which saves us from eternal soul destruction. St. Paul emphasizes this, saying, "*If while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life*" (Romans 5:10). Furthermore, Paul reminds us, "*Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God*" (2 Corinthians 7:1). He also adds, "*let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water*" (Hebrews. 10:22). Hence, it is perilous to assume that baptism alone guarantees salvation.

According to my understanding, the sanctification of a man takes place in five ways.

1, Those who believed in God and Jesus Christ during his earthly life and fell into sin and later repented. Those who complete the purification of soul and body through communion with Jesus while alive are eligible to enter heaven as they pass. The Gospel of John conveys this idea with these words: "*Very truly, I tell you,*

anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life” (John 5:24).

2, Those who, even though they embraced Jesus Christ as their Savior and Lord during their lifetime, they passed away without achieving sanctification. They have the privilege of entering the kingdom of heaven once purification is accomplished after their demise.

3, Individuals who, during their lifetime, did not embrace Jesus Christ as their Savior and Lord due to various reasons, have the opportunity to encounter the gospel and place their faith in Jesus Christ after death. They are eligible to enter the kingdom of heaven as purification is completed. This notion aligns with the teachings of Jesus, who declared, “*Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live*”(John 5:25). This signifies that a time has come when those who accept the gospel message after death will attain eternal life, this possibility that was not available before the advent of Jesus Christ. Salvation is exclusively through Jesus Christ. In the era before Him, Hades was under the dominion of Satan. With the crucifixion of Jesus Christ, Satan's rule was shattered, and Hades was

opened to provide an opportunity for souls to find salvation. This transformation allowed Jesus to proclaim the gospel to those in captivity, as noted in the first epistle of Peter: “*He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison*” (1 Peter 3:19). Another verse supports this idea: “*For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does*” (1 Peter 4:6). These scriptural references affirm this truth, even in the face of opposition from some church leaders.

4, Those who are sanctified through suffering and succeed in the trials of this end of the age. Jesus answered the disciples' questions when He was sitting on the Mount of Olives about the sign of the end of the period. “*Beware that no one leads you astray. For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the birth pangs. Then they will hand you over to be tortured and will put you to death, and you will be hated by all*

nations because of my name. Then many will fall away, and they will betray one another and hate one another. And many false prophets will arise and lead many astray. And because of the increase of lawlessness, the love of many will grow cold. But the one who endures to the end will be saved” (Mathew 24:4-13).

In essence, those who remain steadfast in their faith, even in the face of death, will ultimately find salvation and become sanctified. The concept is conveyed in the Gospel of Luke. “*Those who try to make their life secure will lose it, but those who lose their life will keep it. I tell you, on that night there will be two in one bed; one will be taken and the other left. There will be two women grinding meal together; one will be taken and the other left*” (Luke 17:33-35). This underscores the idea that prioritizing earthly life above all else may lead to the loss of eternal life. One might wonder whether the fortunate are those who are taken, or left behind on Earth. The situation for those who remain on Earth will be pretty dire during the following period, the millennium reign of Jesus Christ.

5, A group of sanctified souls in this way and living saints will be raised when Jesus appears in the sky. This event is foretold in the Gospel of Matthew 24:1, where it is written, “*Then the sign of the Son of Man will appear in*

heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other” (Mathew 24:30,31). This truth is also affirmed by the Apostle Paul in his letter, stating, “*But each in his own order: Christ the first fruits, then at his coming those who belong to Christ*” (1 Corinthians 15: 23).

A passage in the Book of Revelation emphasizes this point, stating, “*It is these who have not defiled themselves with women, for they are virgins; these follow the Lamb wherever he goes. They have been redeemed from humankind as first fruits for God and the Lamb, and in their mouth no lie was found; they are blameless*” (Revelation 14:4,5). Additionally, the scripture continues, “*Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. They had not worshipped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first*

resurrection. Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years” (Revelation 20:4-6). These individuals will partake in the millennium reign of Jesus Christ. Another verse affirms, “*To everyone who conquers and continues to do my works to the end, I will give authority over the nations; to rule them with an iron rod, as when clay pots are shattered*” (Revelation 2:26,27).

6, This marks the millennium-long rule of Jesus Christ, a period primarily dedicated to the initial restoration, distinct from the era of grace. It will be characterized by intense tribulation and hardships. At the outset, Satan will be confined in Hades, with no escape for souls during this time. As the end approaches, Satan will be released temporarily to test humanity once more, coinciding with the second coming of Jesus Christ. Following this, Satan will face his ultimate punishment by being cast into the lake of fire. Those whose names are recorded in the Book of Life will be resurrected. This is the second resurrection. All will believe in Jesus Christ and be saved because their sanctification will be completed in the thousand-year reign.

In his epistle to the Philippians, Saint Paul the Apostle affirms that: “*Therefore God also*

highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2: 9-11). Another word says: “*Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice*” (John 5:28). The prophet Ezekiel also supports this. “*O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord*” (Ezekiel 37:13,14). The Gospel of St. John says: “*And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent*”(John 17:3). Does this not imply that those spiritually disconnected will become aware and experience spiritual revival?

Jesus took on human form to dismantle the efforts of the devil. This is why he suffered and sacrificed himself on the cross. To utterly eradicate the devil's influence, all souls created by God must be reconciled with the Father, not lost forever. This reconciliation will undoubtedly occur. As stated in the Gospel, Jesus declared, “*I*

protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled” (John 17:12,13).

Let me tell you another word that made me come to this conclusion: “*When the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven and consumed them. And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever*” (Revelation 20:7-10). It's crucial to emphasize that among the multitude as numerous as the grains of sand on the seashore, only Satan was cast into the lake of fire. This also reveals another thing. If Satan was among the angels, would not at least one angel be punished with him?

The Book of Revelation states: “*And anyone whose name was not found written in the book of life was thrown into the lake of fire*” (Revelation 20:15). “*But nothing unclean will*

enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life” (Revelation 21:27). Therefore, is it not to be understood that all those whom God has created, whose names are not blotted out of the Book of Life because their names are not written in the Lamb's Book of Life, will ultimately attain salvation on the last day, the creations of Satan will face destruction.

In the First Epistle to the Corinthians, St. Paul conveys this message: “*Then comes the end, when he hands over the kingdom to God the Father after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet. But when it says, All things are put in subjection, it is plain that this does not include the one who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all*” (1 Corinthians 15: 24-28).

In opposition to the divine plan, Satan deceived our original ancestors, leading them to sin and subjecting humanity to his control.

To prevent man from attaining immortality in the state of sin. God expelled them from the Garden of Eden and placed the Tree of Life under the protection of the Cherubim. If man attained immortality in sin, salvation would be impossible. Jesus Christ sacrificed himself to bring perfection and worthiness to whoever believed in him. By his selfless act, he allows all to partake of the fruit of the Tree of Life in due time, enabling them to attain the full knowledge of the truth.

The rescue mission reaches its climax with a final judgment at the end of Christ's thousand-year reign, in which all enemies are defeated, and death itself is eliminated. As a result, the New Covenant is formed, and God the Father takes His rightful place as ruler. Jesus restores the universe and Humanity, once tarnished by Satan, and entrusts it to the Father.



CHAPTER

2

**The Holy Eucharist
Established on the day of Passover
the sacrament of forgiveness of sins
Or the New Covenant?**

Before beginning the discussion on this subject rooted in the Word of God, I respectfully ask that you avoid developing preconceived notions. As 1 Thessalonians 5:20, 21 advises, “*Do not despise the words of prophets, but test everything; hold fast to what is good.*”

First, let us see what the New RSV Bible Catholic Edition says. “*While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, Take, eat; this is my body. Then he took a cup, and after giving thanks he gave it to them, saying, Drink from it, all of you; for this is my blood of the covenant, which is poured out for*

many for the forgiveness of sins" (Mathew 26:26-28) (Mark 14:22-24). This blood is of the covenant and for the forgiveness of the sins of many.

Douay-Rheims Bible also says this as; "*..... my blood of the new testament, which shall be shed for many.*" So, it is understandable that this does not mean a blood covenant.

St. Luke in his gospel has recorded in a different way: "*Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, this is my body, which is given for you. Do this in remembrance of me and he did the same with the cup after supper, saying, This cup that is poured out for you is the new covenant in my blood*" (Luke. 22:19, 20). The caption says that the last sentence has not appeared in some ancient handwritten copies. The Douay-Rheims Bible records it differently; "*This is the chalice, the new testament in my blood, which shall be shed for you.*"

St. Paul says in his epistle: "*I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, This is my body that is for you. Do this in remembrance of me. In the same way he took the cup also, after supper, saying, this cup is the new*

covenant in my blood. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cori.11: 23-26). But it is different in Douay-Rheims Bible as in the gospel of St. Luke recorded; "*This is the chalice, the new testament in my blood, which shall be shed for you.*"

In one of the two Bibles we examined, St. Luke recorded as a blood covenant. However, the accompanying captions indicate that this reference is not present in some manuscripts. Taking this into account, it becomes evident that none of the Gospels treat it as a covenant. Only in one Bible, the apostle St. Paul's epistle depicts the Holy Eucharist, established by Jesus at the Last Supper, as the New Covenant in blood. Therefore, it is more appropriate to view it as a sacrament of forgiveness in the New Testament rather than a new covenant. Even if we were to consider it a covenant, it would solely be a covenant for forgiveness. The acceptability of this interpretation should be left to those responsible for theological decisions. The crucial distinction between a law and a covenant lies in the mutual commitment to uphold it.

These descriptions do not contradict the teachings of the Gospel. They may be attributed to either a flaw in the translation process or a

difference in perspective. Such variations enhance the credibility of the Gospel by demonstrating that it wasn't a collaborative effort among the apostles. However, it is significant to note that Jesus did not express these ideas in various ways. The variations in the Gospel can be attributed to the fact that it was written by different individuals from their memories over time without being codified and clarified. Consequently, this lack of standardization can lead to misinterpretations, specifically when the guidance of the Holy Spirit is absent. We must be cautious as these differences may be exploited by Satan to mislead believers.

Before continuing, we need to know the type of sacrifices that prevailed till that time. In the Old Testament, *the anointed priest was to bring the bull before the Lord at the door of the Tent of Meeting and lay His hand on the bull's head. The bull is to be slaughtered before the Lord. The priest shall take some of the blood of the bulls and bring it into the tent of the meeting. The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord in front of the curtain of the sanctuary. And the priest shall pour some of the blood on the horns of the altar in the tent of meeting before the Lord; and he shall pour out the blood of the bull that is leftover upon the altar of burnt offering, which is by the door*

of the Tent of Meeting. He shall take away all the fat of the bull for the sin offering. The priest shall turn them in to smoke upon the altar of burnt offering.

At that time, a new sacrament/law was introduced to replace the ineffective sacrifice of atonement. It involves drinking the blood of Jesus shed on the cross with faith and repentance and eating the crucified flesh, resulting in the forgiveness of sins. It should be noted that none of the apostles recorded this as a sacrifice, so it can be considered a ministry of forgiveness. The unique aspect here is that this sacrament allows us to receive the same blood that Jesus shed on the cross instead of using the blood of animals that cannot take away sins.

“This is the blood of the covenant, which is shed for many for the forgiveness of sins.” These verses need to be meditated upon very seriously. In place of the animal sacrifices of the Old Testament, Jesus instituted a new law/sacrament with His body and blood offered on the cross. If the blood of the beast’ was used in the first covenant, it can be seen as a declaration that His precious blood will be used in the new covenant to come. That is, this blood is for the forgiveness of sins and the new covenant.

In Old Testament sacrifices, the sins of men were laid on the Lamb and offered for

atonement. Instead, Jesus bore all the sins of humanity on His Body and sacrificed Himself on the cross of Calvary. When we commemorate the sacrifice of the cross at each Mass and consume the bread and wine offered by the priest in the belief that it is transformed into the body and blood of Jesus, we receive the fruit of the sacrifice on the cross. “*In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner*” (CCC.1367).

Jesus laid down two conditions for this sacrifice. **1**, “*So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift*” (Mathew 5:23,24). Otherwise, their cry for righteousness will nullify our prayers. “*They cried out with a loud voice, Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?*” (Revelation 6:10) **2**, “*So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater*

than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them” (John 13:14-17). It means being humble. Danger lurks here. When Jesus told Moses to command the rock for water, Moses struck the rock and water came and the people drank and quenched their thirst. Do not overlook the fact that Moses was denied entry into the land of Canaan as a result.

Do not ignore the revelations of Jesus through St. Sr. Evuprasya, who recently lived in our country, about the persecution of Jesus when priests offer sacrifice without holiness. “*By the power which I have given them, they call me without fear. In their filthy hands I have suffered unbearable misery*” (Letters of Evuprasya, No: 27).

A haunting question in this era is whether the Holy Eucharist offered by a priest with impurity will remain effective. This thought turns many away from the Holy Eucharist. The answer to that is given through St. Evuprasya. “*In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner*” (CCC.1367). Jesus is faithful to his promises. So, the bread and wine will undoubtedly be transformed into the body and blood of

Jesus beyond the holiness of the priest who offers the Holy Eucharist. But the intercessory prayers that the priests offer with impurity may not be effective. The Word of God says: “*For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil*” (1 Peter 3:12). That is why the sacrifices and prayers of the saints are so effective and sought after by the believers.

Let us explain with an example. In my youth, when rice fields were infested with insects, people did not use pesticides. Instead, they would seek the help of the parish priest for prayers against insects. Interestingly, even though the prayers of some priests were not successful, some priests have seen insects change when they sprinkle holy water. This experience highlights the profound influence of faith and holiness on the effectiveness of prayer. The extent of the breakdown of belief becomes evident when we observe that even non-believers in that era sought help from priests through prayers, while we, the believers of this time, did not resort to such practices.

The description in the Epistle of St.James 5:14-15 can be considered a manifestation of the previous event mentioned. “*Are any among you sick? They should call for the elders of the church and have them pray over them, anointing*

*them with oil in the name of the Lord. **The prayer of faith** will save the sick, and the Lord will raise them up: and anyone who has committed sins will be forgiven.”* Therefore, a priest must be a mediator between God and his people. Their responsibility is to lead God's people into the kingdom of God. Blessed is he who does good deeds with holiness.

So, a priest must be holy, patient, and ministerial. St. Peter says: “*I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock*” (1 Peter 5: 2, 3).

The Holy Eucharist is different and very effective from the sacrifices of the Old Testament. The word says: “*For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first*

covenant. Where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive ” (Hebrews 9:13-17).

This verse reveals four divine secrets. 1, Sacrifices in Old Testament times did not free one from the curse of the law or the impurity of the spirit. Only physical cleansing was obtained through Old Testament sacrifices. In other words, only the forgiveness of debts incurred when one sinned was obtained through the atoning sacrifices of old. Since Jesus Christ is fully God and fully human: the sanctification of soul and body takes place through the sacrifice of the cross. 2, This verse clarifies that Jesus is only the mediator of the new covenant. The new covenant is with the Lord, the Father. “Accordingly Jesus has also become the guarantee of a better covenant” (Hebrews 7:22). 3, Only those who are in the first covenant are saved by Jesus' death on the cross. Therefore, the Holy Eucharist is no longer relevant after the New Covenant. There is no need for it. 4, The will becomes valid and enforceable after the testator (the one who made the will) dies. In this case, it can only be said to be the blood of the new covenant after it has been used for the covenant. Till then, it is only the blood for the covenant. So, the relevance of this blood is

that it is for the forgiveness of sins. Therefore, seeing what Jesus instituted as the New Testament rather than the New Covenant is more appropriate. Or it could be wrong. There is one more verse that confirms this. “*You are the descendants of the prophets and of the covenant that God gave to your ancestors*” (Act 3; 25).

“*But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, and since then has been waiting until his enemies would be made a footstool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, I will write them on their minds*” (Hebrews 10:12-16). Jesus perfected the sanctified forever; He delivered them from spiritual death (from the law of curses) by the crucifixion. Thus He made them perfected, and they qualified for the new covenant. In the New Testament, if you drink the blood of Jesus and receive forgiveness and sanctification, you are sprinkled with the blood of Jesus to confirm the new covenant. “*Who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood*” (1Peter1:2). “And this is my

covenant with them, when I take away their sins" (Romans 11:27). The new covenant is after the destruction of the enemy and after making everyone immaculate forever.

When considering the New Covenant, we must first understand what the Old Covenant is. "*The blessing, if you obey the commandments of the Lord your God that I am commanding you today; and the curse, if you do not obey the commandments of the Lord your God, but turn from the way that I am commanding you today, to follow other gods that you have not known*" (Deuteronomy 11:27,28). Moses wrote all the laws in the Book of the Covenant. "*Then he took the book of the covenant, and read it in the hearing of the people; and they said, All that the Lord has spoken we will do, and we will be obedient*" (Exodus 24:7). "*For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, saying, This is the blood of the covenant that God has ordained for you*" (Hebrews 9:19,20)

Then the Lord said: "*If you heed these ordinances, by diligently observing them, the Lord your God will maintain with you the covenant loyalty that he swore to your*

ancestors; he will love you, bless you, and multiply you; he will bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your cattle and the issue of your flock, in the land that he swore to your ancestors to give you. You shall be the most blessed of peoples, with neither sterility nor barrenness among you or your livestock. The Lord will turn away from you every illness; all the dread diseases of Egypt that you experienced, he will not inflict on you, but he will lay them on all who hate you. You shall devour all the peoples that the Lord your God is giving over to you, showing them no pity; you shall not serve their gods, for that would be a snare to you” (Deuteronomy 7:12-16). This covenant was either a blessing or a curse according to the law. The covenant was approved by sprinkling the blood of the calf. This covenant is current.

Jesus said; “***Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished***” (Mathew 5:17, 18). “*You have heard that it was said to those of ancient times, You shall not murder; and whoever murders shall be liable*

to judgment. But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, You fool, you will be liable to the hell offire” (Mathew 5:21, 22). “You have heard that it was said, You shall not commit adultery. But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart” (Mathew 5:27, 28). “You have heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also” (Mathew 5:38, 39). “You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you” (Mathew 5:43, 44). The Epistle to the Colossians says: “Erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross” (2:14).

“In speaking of a new covenant, he has made the first one obsolete. And what is obsolete and growing old will soon disappear” (Hebrews 8:13). This is the Word used to justify the obsolescence of the Old Testament. This Word is misunderstood by many. Let us examine what this means. ***“Do you not know, brothers***

and sisters for I am speaking to those who know the law that the law is binding on a person only during that person's life time?" (Romans 7:1). That is, "*For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil*" (2 Cor.5:10). The spirit with the body must appear for judgment. Judgment is after the resurrection. By death, each is freed from the old covenant and sanctified for the new covenant. Thus the old covenant is disappearing. The new covenant is established after the resurrection and final judgment. The new covenant is with the spirit in the spiritual body after the resurrection.

Says, '*until his enemies would be made a footstool for his feet*'; makes things a little clearer when you understand who the enemy is. The letter to the Romans says: "*For if while we were enemies, we were reconciled to God through the death of his Son*" (Romans 5:10). Again says, "*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?*" (Romans 6:3). From this, it can be seen that all those who do not believe and are not baptized are of the enemy. That is why before ascending, Jesus brought his disciples to the mountain of Galilee and spoke to them. "*All authority in heaven and on earth has been given to me. Go therefore*

and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mathew 28:18, 19).

When the passage states that "those who are sanctified are made perfect forever through one sacrifice," it refers to individuals who achieved physical sanctification through various means before Jesus' Crucifixion. It is incorrect to claim that Jesus Christ sanctified the entire human race through the sacrifice of the cross. Instead, Jesus Christ accomplished everything essential for human salvation on the cross, and now it is our responsibility to attain that salvation. "*If we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin*" (1 John 1:7). In the Old Testament, bodily cleansing was done through animal sacrifice, while in the New Testament, body and soul cleansing is done through confession, obeying the commandments, and consuming the blood and body of Jesus Christ. That is why the teaching of the Catholic Church says; "*Finding himself in the midst of the battlefield man has to struggle to do what is right, and it is at great cost to himself, and aided by God's grace, that he succeeds in achieving his own inner integrity*" (CCC. 409). The book of Isaiah says, to those who do not do so, "*I will smelt away your dross as with lye and remove your entire alloy*" (Isaiah 1: 25).

“The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say: The parents have eaten sour grapes, and the children’s teeth are set on edge. But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge. The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt - a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, Know the Lord, for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more” (Jeremiah 31:27-34).

Many years after Jeremiah's prophecy, the Epistle to Hebrews repeats these verses. “*But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises. For if that first covenant had been faultless, there would have been no need to look for a second one.* God finds fault with them when he says: ***The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach one another or say to each other, know the Lord, for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more***” (Hebrews 8:6-12). The first covenant was inscribed on stone tablets, while the new covenant will engrave within the hearts of all individuals. As a result of the atonement

of sins, there will be no remembrance of past wrongdoings.

The day referred to in the epistle cannot be considered to have arrived. If; there is no need to preach the gospel. So this can only be seen as a prediction. The writer says this many years after the death and resurrection of Jesus. So the new covenant mentioned in the epistle is not Jesus' sacrifice or the sacrament instituted on the Passover. It's just that the blood Jesus shed on the cross will be used in the coming covenant. So the first covenant is current. "***To keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ***" (1 Timothy 6:14). This Word reveals how long the first covenant will last. "*For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant*" (Hebrews 9:15). This verse explicitly indicates that the safeguard of the crucifixion will no longer be accessible once the New Covenant comes into effect. The New Covenant can only take effect once individuals have been perfected through the blood of Jesus Christ. With the introduction of the New Covenant, Jesus' new name will prevail.

"For if we willfully persist in sin after having received the knowledge of the truth,

there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire that will consume the adversaries. Anyone who has violated the Law of Moses dies without mercy on the testimony of two or three witnesses. How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace? For we know the one who said, Vengeance is mine, I will repay. And again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God” (Hebrews 10:26-31).

There is no way left to offer a sacrifice as an atonement for sins committed after attaining knowledge. The belief that we possess absolute knowledge of the truth is misguided. Those under the first covenant (the law of Moses) receive God's forgiveness because of our ignorance. “*He will not break a bruised reed or quench a smoldering wick until he brings justice to victory*”(Mathew 12:20). Because of our ignorance, God forgives us again and again according to the first covenant (the Law of Moses). Violating the new covenant will lead to everlasting destruction. The New Covenant is established after Jesus' redemptive mission is fulfilled, bringing perfection to all.

If one asks for the blood of the new covenant instead of the shed blood on the cross in the Holy Eucharist, it is crucial to comprehend the risk of sinning even after being cleansed by that blood. The Word warns about the consequences for those who spurned the Son of God, desecrate the blood of the new covenant that sanctifies them, and provoke the Spirit of grace. As for us, are we under the new covenant? If so, will the sins we commit now be forgiven?

“It is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt” (Hebrews 6:4-6). Many interpret this verse to suggest that leading someone to repentance is impossible once they have fallen away after being baptized. This interpretation is flawed. In light of this, what is the significance of confession? If so, no individual can escape. Have all those who have undergone baptism truly experienced the divine blessings and the powers of the future age? The following words clarify that this is not the case. *“I consider that the sufferings of this present time are not worth*

comparing with the glory about to be revealed to us" (Romans 8:18). How can we experience the glory that has not yet been disclosed? This concept pertains to the post-covenant era.

"If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name" (Revelation 3:12).

It is said that three names should be written on the one who brings victory. What are these names?

1, The Name of God.

2, The name of the city of God, the New Jerusalem. Let's see which one it is. *"..... the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name"* Here is the significance of these words; *"the other woman corresponds to the Jerusalem above; she is free, and she is our mother"* (Galatians 4:26). *"Hard work was created for everyone, and a heavy yoke is laid on the children of Adam, from the day they come forth from their mother's womb until the day they return to the mother of all the living"* (Sirach 40:1). Doesn't this Word make it clear that every human being will eventually reach

out to the mother of all, the ‘Woman’? “*To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God*” (Revelation 2:7). “*She is a tree of life to those who lay hold of her; those who hold her fast are called happy*” (Proverbs 3:18). “*I also received authority from my Father. To the one who conquers I will also give the morning star*” (Revelation 2:28). Again 2 Peter 1:19 says; “*You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.*” Sirach 24:23 also says that “*the book of the covenant is wisdom and law.*”

The Catechism of the Catholic Church teaches that from the beginning of the Church, it was understood that the Blessed Virgin Mary was the created wisdom of God (CCC 721). The book of Proverbs says; “*For whoever finds me finds life*” (8:35). From all this it can be understood that the heavenly Jerusalem is the Holy Mother, Wisdom and Woman incarnated on earth. But we will have to wait until the new covenant to know what Mother's new name and mission is. That is why Revelation 2:17 says “*To everyone who conquers I will give some of the hidden manna.*” For those who think it is more correct to write the names of the Father, Son, and Holy Spirit, here is a quote from the

Douay-Rheims Bible. “*He created her in the Holy Ghost, and saw her, and numbered her, and measured her*” (Eccl.1:9). This clarifies the Holy Spirit and the Holy Mother.

3, The new name of Jesus. Son of God took the name of Jesus and was born on earth for the mission of salvation. After that, He will have a new name and mission because he has a higher ministerial position in the new covenant. That is why it has been stated that My new name will be inscribed on you. Isn't it clear that we are currently in the first covenant?

“*For if that first covenant had been faultless, there would have been no need to look for a second one*” (Hebrews 8:7). Why was the first covenant imperfect? The first covenant was made with flawed humanity. Therefore, the new covenant will come after the perfection of humanity. This covenant will endure eternally. Redemption is impossible for those who transgress it.



What is the Holy Eucharist? And for what?

While discussing the Holy Eucharist, I acknowledge my limitations, but endeavour to convince by placing my trust in God, given the seriousness and significance of the subject. These writings stem from personal convictions formed through studying the Word, devoid of theological biases or Biblical interpretations. I embarked on this as I couldn't resist the urge to express myself in this manner.

To begin, it is significant to grasp certain truths. As a consequence of the first parents' disobedience, all humans lost their status as children of God and became enslaved by Satan. The Gospel of John 8:34 states, "*Very truly, I tell you, everyone who commits sin is a slave to sin.*" Their inward part was separated as the spirit and the soul, leading to their expulsion

from paradise and their transformation into worldly beings. As stated in Romans 7:14, “*For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin.*” However, sin taints both the soul and the body. Physical death ensues when the divine spirit separates from the body and returns to God. The mortal body returns to the earth as dust. Meanwhile, the soul embarks on its journey into the afterlife. If purification is required, and once purification is achieved, the soul can enter paradise.

While the Lord is the creator of all souls, the physical bodies were formed through the first earthly parents. In Hebrews 12:9, it is mentioned: “*We had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live?*” Therefore, it is impossible for any mortal being to cleanse the soul that originates from God. This is the reason why Jesus Christ incarnated and made His atoning sacrifice. The Scriptures clearly state that forgiveness could not be achieved through the animal sacrifices of the Old Testament era: “*And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins*”(Hebrews 10:11). No human, nor any earthly creature, can achieve full sanctification through the blood of man or beast.

“Cursed is everyone who does not observe and obey all the things written in the book of the law”(Galatians 3:10). However, *“Christ redeemed us from the curse of the law by becoming a curse for us”* (Galatians 3:13). In essence, He saved us from spiritual death. Disobeying God's command and consuming the fruit from the tree led to this spiritual death. As stated in Romans 7:11, *“For sin, seizing an opportunity in the commandment, deceived me and through it killed me.”*

Let me illustrate the concept of the curse of the law with an example. When accidents happen involving someone driving without a license, it includes two consequences. First, there is punishment for driving without a license, and second, there can be additional penalties for any damages caused during the accident. Jesus offers salvation from the curse of the law. This means being saved from the separation from God that resulted from breaking the law. When we receive and believe in Jesus, we are granted the power to become children of God (John 1:12). This allows us to regain the status of God's children, which was lost through the original sin of our first parents. Through baptism and the inheritance of the atoning sacrifice, we are elevated to the position of children of God. Consequently, we obtain redemption from the eternal destruction of the soul, which is the curse of the law.

“For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life” (Romans 5:10). “*But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life*” (Romans 6:22). “*Accordingly Jesus has also become the guarantee of a better covenant*” (Hebrews 7:22). However, possessing a guarantee does not imply ownership without fulfilling its requirements. The total price must be paid. It is perilous to assume that salvation is merely due to baptism.

The next stage of sin pertains to the violation of brotherly love. To break free from the burden of sin entirely, we require Divine forgiveness, reconciliation with our siblings, and atone for their suffering through the sacrificial act of the cross. This is made clear in the Book of Numbers. *“Speak to the Israelites: When a man or a woman wrongs another, breaking faith with the Lord, that person incurs guilt and shall confess the sin that has been committed. The person shall make full restitution for the wrong, adding one-fifth to it, and giving it to the one who was wronged. If the injured party has no next of kin to whom restitution may be made for the wrong, the restitution for wrong shall go to the Lord for the priest, in addition*

to the ram of atonement with which atonement is made for the guilty party ” (Numbers 5:6-8).

Not only should you confess the mistake, but you must also provide compensation; otherwise, the pleas of those who have been denied justice before God may impede the flow of blessings upon us. “*They cried out with a loud voice, Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?*” (Revelation 6:10). It is important to note that revenge is upon the living. The gospel of St. Luke says: “*This generation may be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation*” (Luke 11:50, 51).

One observation can be made here regarding the prayer for confession in the Latin rite. In this prayer, the phrase “*brothers, to you*” has been replaced with “*Father, to you*” in the Syro-Malabar Rite, referring to the priest who hears the confession. Do we need to pray specifically to the priest, who serves as God's representative? “*To the brothers*” seems to hold more significance, implying our confession to those who have suffered due to our sins, and

their forgiveness is crucial for us. This change in prayer nullifies its effect because of the inconsistencies between the two practices.

The Gospel of St. Mathew conveys the message: “*So when you are offering your gift at the altar if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift*” (Mathew 5:23,24). Confession is reconciliation with God, but to be fully absolved of sin's debt, it is crucial to reconcile with those affected by that sin and make amends. As illustrated in the book of Numbers, restitution must be made for the wrong done, with an additional one-fifth added, and given to the one who suffered the harm. Relying solely on the priest's atonement during confession is incorrect, as it does not automatically grant forgiveness for all the losses caused by the sin committed. True reconciliation involves seeking forgiveness from God and making reparations to those harmed.

The concept, “*remember that someone else has something against you*,” holds broad meaning. Regardless of the reasons behind it, if we harm others by violating God's law, we are accountable for that. Let me provide a small example to illustrate this point. Let's imagine a situation where we accept a bribe from someone.

If he does not deserve it, he may not have any hostility towards us. It is only natural to feel resentment towards those involved in such deals when individuals lose opportunities because of favouritism. Can accepting money for placement or admission in educational institutions be justified? There are not even those who agree that it is wrong. As Mother Teresa said, all Christians should prioritize holding on to their faith, not achieving success.

The purification of both soul and body, tainted by sin, occurs through different means. In baptism, only the cleansing of the spirit takes place, as emphasized by the apostle Peter: “*And baptism, which this prefigured, now saves you - not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ*” (1 Peter 3:21). We need to pay attention to the following Words also; “*Let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water*” (Hebrews 10: 22).

Additionally, St. Paul advises in another passage: “*Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God* ” (2 Corinthians 7:1). “*If we confess our sins, he who is faithful and just will*

forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9). “*In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace*” (Ephesians 1:7). The process of cleansing one's conscience occurs through baptism. The sanctification of soul and body takes place through confession, active adherence to the teachings of the Word, and participation in Holy Communion. “*The bread which I give unto the life of the world is my flesh*” (John 6:51). Romans 12:1 urges us to present our bodies as a living sacrifice, holy and acceptable to God, which is spiritual worship.

This is where the importance of the Holy Eucharist becomes evident. When we declare it with unwavering faith, recalling the sacrifice of the cross during the Holy Eucharist, and partake in it with a deep conviction that the consecrated bread and wine have truly transformed into the body and blood of Jesus offered on the cross, we receive the same benefits of the sacrificial act. Consequently, our souls and bodies are cleansed and purified.

The Book the Catechism of the Catholic Church Teaches: “*The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: The victim is one and the same: the same now offers through the ministry of priests,*

who then offered himself on the cross; only the manner of offering is different. In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner” (CCC. 1367).

However, it is essential to recognize that while the offering is the same, the Holy Eucharist and the Sacrifice of Christ are distinct. The crucifixion involved torture, bloodshed, and self-sacrifice on the cross. In contrast, the Holy Eucharist is a sacrament where the bread and wine are transformed, the offered body and the blood on the cross, without torturing or bleeding. Therefore, the offering on the cross represents a sacrificial act, while the Holy Eucharist is a sacramental representation of that sacrifice.

Says in the Epistle to the Romans: “*For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh*” (Romans 8:3). Hence, the crucifixion was the decision of Lord to punish sin. In this act, Christ bore human sins on His own body, making atonement on the cross. Announcing that “*It is finished*” (John 19:30), Jesus signified that He accomplished everything necessary for human salvation

through His sacrifice. Therefore, the sacrifice on the cross was a unique and complete offering, needing no repetition. It also stands as a triumphant victory over Satan, as Jesus declared, "*All authority in heaven and on earth has been given to me*" (Mathew 28:18), indicating the fulfilment of the purpose of sacrifice.

Epistle Says: "*Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself*" (Hebrews 7:27). Another Word confirms it. "*But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God"*" (Hebrews 10:12). Epistle Says again: "*Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once and for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him*" (Hebrews 9:25-28).

Douay-Rheims Bible makes it very clear. "*Nor yet that he should offer himself often, as*

the high priest entereth into the holies, every year with the blood of others” (Hebrews 9:25). In its description says; “Offer himself often: Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it: since by that one sacrifice upon the cross, he has furnished the full ransom, redemption, and remedy for all the sins of the world. But this hinders not that he may offer himself daily in the sacred mysteries in an un- bloody manner, for the daily application of that one sacrifice of redemption to our souls.”

Let us now explore what the Holy Eucharist is. This sacrament, Jesus instituted, to restore life and grace to those who have been led astray by Satan and burdened by sin. In John 10:10, Jesus proclaims, “*The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.*”

During the Holy Eucharist with faith, the sacrifice of the cross is commemorated, and Jesus is present and transforms the bread and wine offered by the priest into his afflicted body and the blood poured on the cross. When the sacrament is made with profound faith and zeal, the saints can experience the sacrifice of Jesus on the cross.

The Holy Eucharist has two purposes. The most important of these is the sharing of Jesus' body and blood offered on the cross. So that his children may receive life and have their sins forgiven. The second purpose is to beg for the forgiveness of our sins as we do in the Divine Mercy Chaplet by offering the bread and wine transformed into Jesus' blood and body to the presence of the Lord the Father. One's faith is the basis for the fruit of the Holy Eucharist. Therefore, the Holy Eucharist is of little use to anyone who does not believe that the bread and wine offered by the priest in the Holy Eucharist are transformed into the body and blood of Jesus. Therefore, above all else, the purpose of the Holy Eucharist, instituted by Jesus, is to consume the body and blood of Jesus worthy. Because that is the purpose for which Jesus instituted the Eucharist. Therefore, the sacrifice on the cross and the Holy Eucharist cannot be seen as the same. The purpose and effectiveness of both are different.

The Holy Eucharist represents a remnant of the sacrifice that took place on Calvary. In essence, it serves as the fruit of that sacrifice. Just as a vine full of grapes symbolizes the crucifixion at Calvary, the Holy Mass can be seen as the sacrament of distributing those grapes to believers for their salvation. Consequently, attending the Holy Eucharist without

receiving Holy Communion is considered irrelevant.

Let me express one point in this context. According to the study in the Church, the bread and wine, transformed into the body and blood of Jesus at the Eucharist, disappears when they become inedible. It is crucial to understand that the power of God does not dwell in the bread and wine but is transformed into the body and blood of Jesus.

If the substance, once transformed by Jesus, loses its power due to contamination, doubts might be raised concerning the Credibility of the Holy Eucharist itself. Recently, there was a reported miracle where non-edible consecrated bread was supposedly transformed into meat, adding to the Credibility of the Holy Eucharist.

Such studies and interpretations are seen as disrespectful to the Holy Eucharist. According to the Catechism of the Catholic Church: “*the Eucharistic presence of Christ begins during the moment of the consecration and endures as long as the Eucharistic species subsist*” (CCC.1377).

The Gospel of St. John highlights the significance of the Holy Eucharist, while the Gospels of St. Matthew, St. Mark, and St. Luke focus on describing the institution and sacramental aspects.

During the establishment of the Holy Eucharist, “*While they were eating, Jesus took a loaf of bread, and after blessing it, he broke it, gave it to the disciples, and said, Take, eat; this is my body. Then he took a cup, and after giving thanks, he gave it to them, saying, Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins*

Upon closer examination, it becomes evident that Jesus made a significant statement. When taking the cup, Jesus did not simply say, “*this is my blood.*” But rather emphasised; “*this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*” Surprisingly, Jesus gave his disciples the poured-out blood, even before the actual shedding of blood on the cross. If so, after the blood-shed, will Jesus not be able to give shed blood on the cross for those who believe in him at any time?

To illustrate what Jesus meant by what he said, I'll use an analogy. In the Holy Eucharist, the bread and wine used may have little monetary value, but consecrated bread and wine have a profound spiritual significance that cannot be measured. It is crucial to acknowledge that Satan was defeated through the body and blood of Jesus, who endured the tortures and

sacrifices on the cross to atone for the sins of Humanity. This underscores the great value of the blood represented during the crucifixion.

We assert that the head of the Catholic Church is Jesus Christ, and the Church embodies the qualities of being one, holy, catholic, apostolic, and filled with abundant blessings. Regrettably, there exists a disparity in the Holy Eucharist, which forms the core of church life, in the most crucial institutional aspects. This discrepancy occurs even between Catholic Churches with identical structures, languages, cultures, and leadership.

For instance, within the Syro-Malabar tradition, the words spoken during the Eucharist are: "*This is the blood of the new covenant, which is poured out for many for the forgiveness of sins. Take this all of you.*" In the Syro-Malankara rite, the phrasing changes to: "*Take and drink it all of you. This is my blood of the new testament, which is shed for you and many others for remission of sins.*" The Latin rite spells: "*Take this all of you and drink from it. This is the chalice of my blood, the blood of new and eternal covenant, which will be poured out for you and many for the forgiveness of sins.*" I have mentioned only three customs here because I am unaware of other rituals.

Within the Syro-Malabar Church, which underwent unification, exist three distinct types

of sacraments following the orders of Mar Adai, Mar Theodore, and Mar Nestorius. It is important to note that Nestorianism was deemed heretical by the Synod of Ephesus in 431. Nevertheless, the Syro-Malabar Church incorporated the Nestorian Mass into its liturgical practices.

The Catechism of the Catholic Church affirms, “*In the Eucharist Christ gives us, the very body which he gave up for us on the cross, the very blood which he poured out for many for the forgiveness of sins*” (CCC.1365). This sacred event is described as follows: “*In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner*” (CCC.1367). This indicates that Christ shed blood only on the cross and is the same blood we partake of in the Holy Eucharist. The Apostle Paul says: “*As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes*” (1 Corinthians 11: 26).

St. Paul emphasizes that the significance of the cross's sacrifice is crucial for us to remember and proclaim. Rather than focusing solely on commemorating the Last Supper, the emphasis should be recalling the crucifixion. Thus, institutional words in the Holy Eucharist should mirror those uttered by Jesus during His crucifixion.

Reciting the words of Jesus during the Last Supper doesn't represent the proclamation of His sacrifice on the cross; rather, it signifies the Last Supper itself. Since the Scriptures present different accounts of this event, determining the exact words of Jesus becomes less evident. At the Holy Eucharist, everyone emphasizes the blood of Jesus. The sacred body and blood of Jesus hold immense value. It's significant to recognize that the body and blood He offered on the cross ultimately secure forgiveness and salvation for humanity.

According to theological belief, blood is not shed in the Holy Eucharist. Scripture affirms that there is no other sacrifice than Calvary. So, what blood is poured out in the Holy Eucharist? What is the blood to be poured out? What is the blood of the new covenant? The Word affirms that "*without the shedding of blood there is no remission of sins*" (Hebrews 9:22). This underlines that the blood shed on the cross is received through Holy Communion for the forgiveness of sins. Therefore, it is fair and accurate for everyone to say in the Holy Eucharist that this is the blood shed on the cross for the forgiveness of all sins.

I was informed by a theologian that, the exact words Jesus has said, are recited by priests on his behalf. Altering these verses would result

in the nullification of the Holy Eucharist. During the Holy Eucharist, priests continue to reiterate the words spoken by Jesus in the hours leading up to His crucifixion. It's worth noting that the sacrifice had not yet occurred till then, which is why it mentioned the pouring out of blood. After 2021 years, it should refer to the blood Jesus shed on the cross.

It's significant to recognize that the words spoken by Jesus are unchangeable. In the Syro-Malabar and Syro-Malankara rites, the institutional wording differs from that taught by Jesus. It's worth noting that nowhere in the Scriptures can we locate Jesus stating, "*This is my body, which is divided for you for the remission of sins,*" as said during the Holy Eucharist. Does this variation affect the validity of the Holy Eucharist?

It is irrational to assume that this error in the crucial institutional verses of the Holy Eucharist, the foremost sacrament in the Catholic faith, occurred unintentionally. It can be seen that the authorities deliberately changed it to justify believers sharing only the body of Jesus Christ. It revives our body, which is dead in sin. "*I am the living bread that came down from heaven. He who eats this bread will live forever. The bread which I give unto the life of the world is my flesh*" (John 6:51). Based on this word,

the institutional word is arranged in the Mass in the order of Mar Theodore. The blood is for the forgiveness of sins.

Now, explore the transformative process that occurs when we consume the Holy Eucharist and receive the blood and body of Jesus. The verse from Romans 8:2-3 illustrates how the powerful law of the Spirit of life in Christ Jesus liberates us from the constraints of the law of sin and death. *“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh.”*

When we consume the blood and body of Jesus, in a worthy manner, who willingly bore the sin in His physical form and selflessly gave Himself on the crucifix, these elements assimilate into the very cells of our body. As a result, our physical form becomes engaged in the redemptive act of Jesus. This process leads to our purification, allowing us to exist as a vital component of Jesus. This is beautifully captured in the verse, “*Now you are the body of Christ, and individually members of it*” (1 Corinthians 12:27).

Gospel says, “*Very truly, I tell you, unless you eat the flesh of the Son of Man and drink*

*his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. **Those who eat my flesh and drink my blood abide in me, and I in them.** Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me”* (John 6:53-57). The Holy Eucharist doesn't function as a means for Jesus Christ to enter our hearts. In the parable, Jesus says, “*I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned*” (John 15: 5, 6). Another analogy is found in Romans 11:17, “*If some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree*”

“*The production of material food in our physical life miraculously accomplishes the Holy Eucharist in our spiritual life. Fellowship with the flesh of the risen Christ preserves, enhances, and renews the life of grace received in baptism, which gives life and gives life by the Holy Spirit. This growth in the Christian life requires the nourishment of the Divine Fellowship, the bread of our pilgrimage to the*

moment of death, which will be given to us viatically" (CCC.1392). While the initial portion of the quote is correct with doctrinal teachings, the subsequent statements are perceived as unsupported by scriptural evidence. The fellowship with the risen Christ's flesh in the Holy Eucharist lacks a biblical foundation. This view is notably expressed in the passage from John 6:53, where Jesus declares, "*Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves.*" Another study from within the church reinforces this perspective: "*The body which Christ gave for us on the cross in the Eucharist is the same blood that was shed for many for the remission of sins*" (CCC. 1365). These references highlight potential inconsistencies within certain church teachings.

In the Gospel of St. John, chapter six, verse fifty-one, it is expressed that partaking in the sustenance of the bread of life is essential. The verse conveys: "*I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh*" (John 6: 51). I am the living bread that came down from heaven. He who eats this bread will live forever. That is, the body of the Son of Man must be eaten, not the body of the resurrected one. Another is that we do not know

whether there is flesh and blood in the body of the risen Christ. The Word says, “*Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable*” (1 Corinthians 15:50).

Many miraculous events associated with the Holy Eucharist have been witnessed in different parts of the world. Last year, 126 such miracles were exhibited at the Vatican. These miracles are the bread and wine offered in the Eucharist transformed into the physical body and blood of Jesus.

The Gospel of John says, “*Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them on the last day; for my flesh is true food and my blood is true drink*” (6:53-55). This passage underscores the significance of the Holy Eucharist, highlighting its transformative effect on the spiritual realm. The Catechism of the Catholic Church draws a parallel impact of Holy Communion. “*What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life*” (CCC 1392). Thus, it's evident that the intention behind the partaking of the Holy Eucharist is not to invite Jesus Christ into our hearts.

Jesus understood that they were murmuring against him because these words were harsh. He said, “*The words that I have spoken to you are spirit and life*”(John 6:63). This may appear contradictory to previous statements, but it underscores an important point. This is the correlation between adherence to his teachings and partaking of his blood and body, which implies a deep spiritual communion.

The Gospel of St. John conveys, “*Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them*”(John 14:23). Similarly, the epistle states: “*If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you*” (Romans 8:11). This suggests that those who align their lives with the teachings, effectively harbouring the Spirit within them, can exclusively benefit from partaking in the Holy Communion.

Perhaps we find uncertain about the potential of a minuscule portion of Jesus' body and blood to sanctify us. In response, a thought has crossed my mind: consider how even the tiniest quantity of Cyanide at the tip of a needle can bring about death. In this perspective, could it not be logical to contemplate that the precious

body and blood of Jesus enjoy the power to purify us? It is important to remember that we are consuming the body and blood of Jesus. Those without such convictions would be wise to abstain, given the most evident warning given by the apostle Paul. *“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died”*(1 Corinthians.11:27-30).

We must grasp our eligibility and the reasons behind our illness and mortality. It's essential to recognize that no human truly fits to partake in the body of the Most Holy Jesus. It's good to remember Psalm 143:2, which asserts that no living individual is righteous in the eyes of God. Additionally, Jesus states in Mathew 19:17 that; *“There is only one is good.”* St. Paul asks, *“For who sees anything different in you? What do did you have that you did not receive? And if you received it, why do you boast as if it were not a gift”* (1 Corinthians 4:7).

Our lack of deservingness lies in how we consume Eucharistic with an attitude of worthiness, lack of repentance, and without

recognizing that our worthiness derives solely from God's mercy.

The Epistles to Romans emphasizes that human will or effort isn't what matters; Rather, it's God's mercy that counts (9:16). In the parable of the Pharisee and the tax collector, Jesus illustrates that the tax collector, humbly admitting his sinfulness and pleading for mercy, was more justified than the Pharisee. Psalm affirms that a broken spirit and a contrite heart are what pleases God (Psalm 51:17). Another aspect of being undeserving is consuming without comprehending that it is the blood and body of Jesus.

It causes disease and extinction because; “*God put forward as a sacrifice of atonement by His blood, effective through faith*” (Romans 3:25). The work without faith is death itself. Only through the Holy Eucharist the blood of Christ is physically available to us through faith. “*So Jesus said to them, Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you*” (John 6: 53). Dying occurs when life ceases. “*But if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin*” (1 John 1:7). When left unclean, it can lead to disease and death by sin.

The Bible bears witness to the contrasting experiences of individuals partaking in bread, one with merit and one without. In one account, Judas, lacking a pure heart, had Satan enter him as he ate bread. Conversely, on the journey to Emmaus, Jesus accompanied the disciples, who kept the scriptures in their hearts. At the end of the meal, at the first Holy Communion after the institution, Jesus took the bread, blessed it, broke it, shared it, and restored their spiritual vision, a relevant lesson for us.

“The Eucharist is not intended for the absolution of grave transgressions, as that pertains to the Sacrament of Reconciliation. The Eucharist is rightfully meant for individuals who are in complete harmony with the Church” (CCC.1395). Thus, partaking in Holy Communion without remorse while in a state of sin resembles the betrayal of Jesus by Judas. This idea aligns with the words: “*Very truly, I tell you, everyone who commits sin is a slave to sin*” (John 8:34), implying a subservience to Satan through sin. Consequently, receiving Holy Communion in mortal sin can be seen as submitting Jesus' body to Satan, thus displaying contempt for Jesus. Therefore, if one's conscience accuses them of being engaged in mortal sin, it might be wise to choose confession accompanied by repentance. Until then, it might be best to

refrain from consuming Holy Communion. And praying as the repentant thief did would be appropriate. “*Son of God, grant me participation in your spiritual banquet. Lord, remember me when you enter your realm!*”

Purification through the blood of Jesus is impossible when believers are denied His blood for convenience. The perfection of the Holy Eucharist is lost when Holy Communion is ignored and during online Mass. The true essence of the Eucharist, as instituted by Jesus, is forfeited when His body and blood are not consumed. The core of the Holy Eucharist lies in the consumption of the body and blood of the Son of Man. Although the Church permits the reception of Holy Communion in the form of the body alone, the Church acknowledges imperfection. As stated in the Catechism of the Catholic Church, “*The sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly*” (CCC.1390).

Let me exemplify this situation with a story. Imagine someone falling ill and seeking medical attention. Upon consulting a doctor, the patient receives a prescription for two medications. The patient goes to a medical shop and gives it for medicine. The shopkeeper, finding it difficult to handle both drugs, gives them only

one, claiming it is sufficient as the ingredients are nearly identical. In another scenario, a different patient goes to the store, inquiring about the price of the medications and leaves without purchasing after repeatedly reading the prescription.

Now, the question arises: Can these patients recover without medication? Similarly, in the Holy Mass, when the body and blood of Jesus are not fully embraced, the sacrament instituted by Jesus for forgiveness faces the same challenge. Having unwavering faith in Jesus Christ is essential for positive outcomes.

There is no valid reason to withhold Holy Communion in either form. Does the Church intend for its followers to remain imperfect? The Syro-Malabar rites preceding the reception of Holy Communion extend an invitation to partake in the body and blood of the Son of God. The clergy dispenses Holy Communion, affirming that the body and blood of Jesus will provide reconciliation and everlasting life. However, it's a stark reality that only a rare minority distribute Holy Communion in either form. As evident in one of the concluding prayers of the Holy Eucharist, '*Blessed be our Lord, who hath wrought our debts in his flesh, and hath wiped away the stain of our sins, by his blood.*' Despite recognizing this verity, it is regrettably unfortunate

for believers to reject it on the pretext that blood exists within the flesh. Should there then be two distinct forms of sacramental utterances necessary? Additionally, it reveals that participation in the Eucharist is fruitless without the act of receiving Holy Communion.

Attempting to achieve the perfection of believers through divergence with Jesus might not yield the desired results. The scripture emphasizes the outcome. “*So it depends not on human will or exertion, but on God, who shows mercy*”(Romans 9:16). Therefore, it is appropriate to distribute communion to the faithful in both orders, avoiding communications not based on God's Word, elaborate musical elements and rituals.

It appears that Jesus doesn't emphasize the rituals of the Holy Eucharist to the same extent as the sacrifices mentioned in the Old Testament. Jesus places importance on having a pure heart when engaging in this ministry. This sentiment is clear by Jesus in the statement, “*For where two or three are gathered in my name, I am there among them*” (Mathew 18:20). Another relevant passage is found in Romans 9:16, where it conveys that the outcome is reliant not on human efforts, but on God's mercy. In contrast, the contemporary focus often leans towards rituals, with external practices taking precedence over the significance of inner purity.

Engaging in competition under the banners of tradition, culture, and ethnicity, pitting one another in a futile display of pride, signifies the triumph of evil forces. Those of us who take pride in being guided by the same leader within the same community should recognize that the origin of the apprehension, suggesting that faith, tradition, and culture might crumble if we adopt a unified form of worship, lies with satanic influences. It is baffling that prominent religious figures, clergy, and adherents who engage in conflicts over superficial rituals show no concern for the inconsistencies within the teachings of the sacred institution and the absence of profound atonement. Even in these later moments, let the authorities of the Church engage in an impartial introspection.

In this verse, Jesus conveys his anguish by declaring, “*Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. Woe to you, scribes and Pharisees, hypocrites! For you are like white washed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. So you also on the outside look righteous to others, but inside*

you are full of hypocrisy and lawlessness” (Mathew 23:25-28).

“This people honor me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines. You abandon the commandment of God and hold to human tradition. Then he said to them, you have a fine way of rejecting the commandment of God in order to keep your tradition!” (Mark 7: 6-9).

“Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me” (Matthew 10: 37). Can the actions, based on tradition and culture, be deemed acceptable to the Lord? We must be able to willingly submit to the guidance of the Holy Spirit and serve as ambassadors for Christ. *“The prayer of the humble pierces the clouds and it will not rest until it reaches its goal; it will not desist until the Most High responds”* (Sirach 35:21).

Many individuals are motivated by their desires instead of true devotion to Christ. This is the root cause of competition and conflict between the various branches of the Church. It is often those who hold positions of authority over believers who are responsible for these divisions. The cause for the lack of harmony even in worship practices is materialism rather

than a focus on spirituality. As John the Baptist emphasized, “*I must decrease and Christ increase.*” The Church now sees itself in the condition of crabs, crying over children who do not walk straight.

“Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe’s people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, I belong to Paul, or I belong to Apollo’s, or I belong to Cephas, or I belong to Christ. Has Christ been divided?”

(1 Corinthians 1:10-13).

At this juncture, we should seriously contemplate a message conveyed by St. Paul. He advises, “*Therefore, my dear friends, flee from the worship of idols. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel; are not those who eat the sacrifices partners in the altar?*

What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy? Are we stronger than he?” (1 Corinthians 10:14-22).

In another instance, it is stated: “*Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body”* (1 Corinthians 6: 15-20).

In this passage, the concept is conveyed that consuming idolatrous food renders us mortal, much like how our spirit and body are purified

when we partake in the significance of Jesus' body through communion. The Apostle St. Paul passionately and explicitly underscores the imperative of refraining from involvement with idolatry food.

Have you ever eaten food associated with idolatry during your lifetime? There's no need to feel guilty. Our God strongly avoids punishment and is compassionate. Let's request forgiveness from the Lord. Whenever we partake in the Holy Communion, entreat Jesus to release us from the hold of the malign forces that have affected us. The merciful God will rescue us from the clutches of evil's influence.

Identify and separate from the individuals who assert that it is acceptable foods associated with idolatry by promoting the idea that the Church does not uphold the belief that pagans are sacrificing to evil forces. Lack of awareness about the idolatry of 'Halal' food has been causing various adverse effects recently. When a substance is dedicated to someone, their influence is implanted without lengthy ceremonies or elaborate invocations.

Allow me to recount a personal encounter from my life. Some years ago, I encountered a circumstance where I had to pray for a man afflicted by an impure spiritual presence. During this prayer session, the afflicted person

requested water. Responding to this request, I discreetly took a glass of water and offered a silent prayer to Jesus to transform the water into His sanctified blood. With a sign of the cross, I blessed the water and handed it to the individual for consumption.

However, upon tasting the water, the person declined to drink it, expressing that it carried reminiscent of blood. This occurrence served as a potent reminder of the enigmatic aspects of existence that elude our ordinary perception. It underscores the idea that the influence of our words extends far beyond apparent. My intention in sharing this account is not to showcase any personal prowess but rather to emphasize the profound authority bestowed upon all of humanity by Jesus.

“In the morning, when he returned to the city, he was hungry. And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, May no fruit ever come from you again! And the fig tree withered at once. When the disciples saw it, they were amazed, saying, how did the fig tree wither at once? Jesus answered them, Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, Be lifted up and thrown into the sea,

it will be done" (Mathew 21:18-21). It pertains to the power granted to humanity. Therefore, before consuming any nourishment or beverage, we must pray to Jesus to cleanse and sanctify it with His blood; and educate our children to do so. The scripture "*So, whether you eat or drink, or whatever you do, do everything for the glory of God*"(1 Corinthians 10:31) underscores this principle.

The tragic experience of Saul, stemming from his perceived righteousness, serves as a universal lesson. In the account by the prophet Samuel, Saul is anointed as king, with specific instructions to wait seven days at Gilgal for the guidance of Samuel. However, as Samuel delays his arrival, Saul fears the encroaching Philistine threat and performs a burnt offering, violating the command. It causes rebuke follows, emphasizing that obedience surpasses sacrifice. Subsequently, the kingship of Saul is withdrawn due to his disobedience. In another instance, Saul's command to wipe out the Amalekites included sparing no one. Saul destroys the Amalekites, but he protects the king and some animals. Samuel counsels Saul by emphasizing the value of obedience over rituals. God rejects Saul's reasonings that emphasize the importance of keeping God's commandments. This account underscores the importance of discipline in

avoiding rejection, “*obeying the commandments of God is all*”(1 Corinthians 7:19).

Before concluding regarding the Holy Eucharist, I am prompted to give this explanation because of the correlation between the tragedy of Saul and sacrifice in the Scriptures.

“*For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts. But you have turned aside from the way; you have caused many to stumble by your instruction; you have corrupted the covenant of Levi, says the Lord of hosts*” (Malachi 2:7,8). “*My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains; from mountain to hill they have gone, they have forgotten their fold. All who found them have devoured them*” (Jeremiah 50:6, 7). Therefore, let us offer this prayer: “*Your Word is a lamp to my feet and a light to my path*” (Psalm 119:105).



Is Holy Mother Co-redemeer?

Before delving into the subject, a more profound investigation and comprehension of the Father's redemption mission is necessary. This mission did not conclude with Jesus' crucifixion; it is an enduring endeavour that will persist until the culmination of the world. When God the Father created humankind, He harboured a plan - to reside alongside His children in a state of paradise. However, Satan's envy disrupted this plan; he enticed the initial ancestors into transgression, derailing God's intentions. Consequently, death overcame God's desire for humanity. The redemptive task of Christ will only reach its fulfilment upon the eradication of death's dominion, the eternal punishment of Satan, and the restoration of humanity. This constitutes the fundamental reason for Jesus Christ's incarnation, as stated in the passage:

“The Son of God was revealed for this purpose, to destroy the works of the devil” (1 John 3:8).

In 1975, a document titled "*The Christian Faith and the Study of the Devil*" was released by the Congregation for the Doctrine of the Faith. It emphasizes the dangers and erroneous in believing that salvation is already accomplished. As a result, the importance of the battles advocated for by the New Testament and spiritual mentors against the powers of darkness remains undiminished.

The first epistle to the Corinthians states: "*Then comes the end, when he hands over the kingdom to God the Father after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet. But when it says, All things are put in subjection, it is plain that this does not include the one who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all*" (1 Corinthians 15: 24-28). It is clear that it has not been subjugated. That is why the letter to the Hebrews says so, "...As it is, we do not yet see everything in subjection to them" (Hebrews 2:8).

While perusing these words, you might contemplate that Jesus Christ has established dominion over all. But this signifies that when everything is subservient to Jesus Christ, he humbles himself before the Father, who has subjected all things to him. Psalm 110:1 says: “*The Lord says to my Lord, Sit at my right hand until I make your enemies your foot stool.*” Here, one thing is clear. It is not Jesus Christ who sits at the right side of the Father who makes his enemies his footstool. That is, someone entrusted by the Father. Defeating Satan by his crucifixion, Jesus Christ gains all authority in heaven, earth, and Hade and sits on the right side. The epistle confirms this: “*Sit at my right hand until I make your enemies a footstool for your feet*” (Hebrews 1:13).

The Second Coming to Earth of Christ occurs at the end of Christ’s millennial reign. He will glorify the Father by submitting himself to the Lord and eliminating the evil forces through the Final Judgment. It is further confirmed that the mission of redemption will be completed only when Satan is sent to the Lake of Fire.

Let's look at some verses in the Book of Revelation: “*And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought*

back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world - he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, proclaiming, Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death. Rejoice then, you heavens and those who dwell in them! But woe to the earth and the sea, for the devil has come down to you with great wrath, because he knows that his time is short! So when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child”

(Revelation 12:7-13).

The defeat of Satan and the restoration of the kingdom of God and authority were achieved through the sacrifice of Christ and His blood. There is no question that Jesus serves as the Savior. It is significant to remember that Satan, cast out of heaven due to his sacrifice on the cross, remains active on Earth. The significance of the serpent's pursuit of the

mother becomes evident when examining Genesis 3:15. The Douay Rheims Bible, in contrast to the New RSV Bible, provides a more explicit explanation; "*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*" This hostility is directed between the woman and the serpent. So satan holds a stronger antipathy towards the Holy Mother than Jesus. Satan, who has provoked God's wrath by rebelling against God, cannot bear to be broken by a humble woman.

Satan has no power personally to harm the sinless Holy Mother. Instead, Satan targets the cherished children of the blessed mother, those who faithfully follow God's commandments and testify for Jesus. This is because the mother resides spiritually within these individuals. "*Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets*" (Wisdom 7:27).

What was the Holy Mary's mission on Earth? Was it solely to give birth to the Son of Man? No, certainly not! She held a more significant role. Her mission was to actively partake in the redemption plan alongside her son as a co-redeemer. The one who sits on the

right side, triumphing over Satan, did not banish him to Hades. It is the Holy Mother, acting in her capacity as a co-redeemer chosen by the Father. This is confirmed by the scripture, "*The ruler of this world is condemned*" (John 16:11). Although the judgment is concluded, its execution is deferred until the end of times, performed by the woman herself. That is why it is said that the woman will crush the head of the serpent.

It is unjustifiable to omit a point here. Presently, within the Catholic Church, a prominent contingent of theologians believe that the figure referred to as the 'woman' in Revelation chapter 12 might not represent the Holy Mother but rather symbolize the Church itself. The passage states, "*And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron*" (Revelation 12:5). If it is assumed that the ruler in this context is Jesus Christ, then arises a question: How can the 'woman' who gave birth to him be interpreted as anything other than the Holy Mother.

The Douay Rheims Bible explicitly conveys that wisdom is synonymous with the Holy Mother. In Ecclesiasticus 24:12, it is stated, "*Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle.*" This verse prompts us to inquire about how wisdom, God's initial creation,

assumes the role of the Mother of God. Both the Son of God and Wisdom existed without physical form. Thus, for the Son of God to take on human form, wisdom initially incarnated as Mary through Saint Anna, giving birth to Jesus, who is both the Son of God and fully human. This is why wisdom asserts that the one who created me found rest in my tabernacle. We refer to the Holy Mother as the Mother of God because Jesus Christ encompasses complete humanity and divinity. It's important to note that the Blessed Virgin Mary is not considered the mother of the Trinity. The responsibility to elucidate why the Virgin Mary is depicted as the mother of the Father during the evening prayer on Easter days within Syro-Malabar rituals lies with authorities.

The waning importance of the Douay Rheims Bible and the increasing acceptance of the idea that Mary, as a descendant of Adam, falls into the category of those requiring salvation gained prominence following the Second Vatican Council. The letter to the Galatians says: "*But when the fullness of time had come, God sent his Son, born of a ‘woman’, born under the law*" (Galatians 4:4). As a result, the tradition of the Church has often interpreted the Wisdom texts as profoundly associated with Mary (CCC.721). Is it not ironic that even though the

Church considers the Blessed Virgin Mary to be the created wisdom of God, she is still considered one of those seeking salvation?

The book titled; "The Poem of the Man God" conveys that the spirit of the Holy Mother (wisdom) was the initial creation of God. According to this text, Jesus expresses that the capacity of the Holy Mother to love Him surpasses the collective affection of the entire human race. Jesus further emphasizes that salvation is intertwined with her, and her soul is profoundly united in love with her Father (Volume 8. Page 234). This sentiment is also mirrored in the Douay Rheims Bible: "*He created her in the Holy Ghost, and saw her, and numbered her, and measured her*" (Eccl.1:9).

According to Genesis 3:15, we come to understand that a significant conflict exists between Satan and women, as well as between the offspring of Satan and the descendants of women. In the Gospel of St. Luke, Jesus conveys: "*My mother and my brothers are those who hear the word of God and do it*" (Luke 8:21). Consequently, anyone who lives in alignment with this Word becomes a target of the opposition of Satan. This is highlighted in the Book of Revelation; "*Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments*

of God and hold the testimony of Jesus” (Revelation 12: 17).

In this context, it's essential to grasp a fundamental truth. St. Paul, in his letter to the Romans, says: “*While we were enemies, we were reconciled to God, through the death of his Son, much more surely, having been reconciled, will we be saved by his life*” (Romans 5:10). Moreover, he underscores the concept: “*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?*” (Romans 6:3). From this perspective, it becomes evident that those who lack belief and baptism are spiritually aligned with the adversary. Given that Satan governs this worldly realm, as a consequence, believers often face unjust persecution.

It is incredible that Satan, a creation, harmed his creator, Jesus, as stated in Genesis 3:15 in the RSV Bible. This notion highlights Satan's higher power than his limited power. Considering crucifixion, it is not Satan's work. The crucifixion is a component of God the Father's redemptive strategy aimed at humanity, distinct from Satan's actions. Therefore, the Douay Rheim bible's statement, “*she shall crush thy head, and you shall lie in wait for her heel,*” is more appropriate.

Let's now explore the implications of a heel injury. Injuries to the heels can render

walking or swift movement impossible. When humanity was initially placed in paradise, there was a divine intention to bestow immortality by nurturing them through the Tree of Life, symbolizing the Holy Mother who embodies Wisdom and Womanhood. This wound in the heel represents the delay caused by Satan in this divine plan due to the original sin committed by the first parents. As achieving immortality while burdened by sin would be unfeasible, Satan succeeded in postponing the exaltation of the Blessed Mother until the redemption process was fulfilled. Additionally, he managed to tarnish the reputation of the Holy Mother to a certain extent.

“..... She will be nourished for a time, for a time, and for half a time” (Revelation 12:14). Let us delve into the significance of this statement. It becomes evident that the purpose of the Blessed Virgin Mary extends beyond the birth of Jesus; her role persists even now. What is meant by *“time, and times, and half a time.”* This concept is elucidated in the Book of Daniel, specifically in chapter 12, verse 7, where it is stated as *“.....it would be for a time, and two times, and half a time”*. Subsequent verses clarify that this pertains to the culmination of an era. *“At that time your people shall be delivered, everyone who is found written in the*

book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever”(Daniel 12:1-3). By asserting that the Holy Mary shall be safeguarded until these events transpire, her role within these occurrences is distinctly elucidated.

One of the foremost objectives of the Holy Mother is to prepare the world for the imminent Second Coming of Jesus Christ. The Epistle to the Corinthians states: “*You are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord*” (1 Corinthians 5:5). The Mission of the Holy Mother is to destroy or crush Satan by freeing these souls, the sources of Satan’s power, from slavery. The book of Daniel prophesies that this liberation will coincide with the rescue of the holy people from destruction: “*And that when the shattering of the power of the holy people comes to an end, all these things would be accomplished*” (Daniel 12:7). This signifies the cessation of the dominion held by the antagonist of the holy people.

Millions of souls have perished in sin in Satan's grasp, amplifying his power and dominion.

The principal mission of the Holy Mother is to emancipate these souls from their enslavement. By achieving this, the authority of Satan diminishes, ultimately leading to his dissolution. The redemption of these souls is a prerequisite for the Second Coming of Jesus Christ. That is why the Blessed Virgin Mary is preserved here until the end of time and is said to be the mother who crushed Satan. This also underscores why the Holy Mother is referred to as the co-redeemer, an active participant in the process of salvation alongside Christ.

The book of Revelation says: “*Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while*

(Revelation 20:1-3).

The Holy Mother revealed to Fr. Stefano Gobbi, an Italian priest: “*An angel comes down from heaven to whom there is given the key of the abyss and a chain with which this angel will bind the great dragon, the ancient serpent, Satan, with all his followers.*

An angel is a spirit who is sent by God to carry out a particular mission.

I am the Queen of the Angels because it is of the very nature of my role to be sent by the Lord to accomplish the very great and important mission of conquering Satan.

In fact, from the very beginning, I was announced as She who is the enemy of the serpent; she who does battle with him; she who in the end will crush his head: I will put enmity between you and the woman, between your offspring and hers. She will crush your head, as you attempt to bite at her heel. (Gen 3:15).

My offspring is Christ. In Him, who has carried out the work of redemption and set you free from the slavery of Satan, my complete victory is accomplished.

And so, there has been entrusted to me the key with which it is possible to open and shut the door to the abyss.

The key is the sign of the power that belongs to him, who is the lord and master of a place that is entrusted to His authority.

In this sense, He who holds the key of the universe is the Incarnate Word alone, because all things have been made through Him, and therefore Jesus Christ is the Master and King of all the universe, namely, of heaven, of earth, and of the abyss.

My Son Jesus alone possesses the key of the abyss because He Himself is the Key of David, who opens and no one can shut, who shuts and no one can open.

Jesus consigns this key, which represents his divine power, into my hand because, as his Mother, mediatory between you and my Son, there is entrusted to me the task of conquering Satan and all his powerful army of evil. It is with this key that I am able to open and shut the door to the abyss.

*The chain, with which the great Dragon is to be bound, is made up of **prayer made with me and through me**. This prayer is that of the holy rosary. A chain has the following functions, limiting action, then of imprisoning, and finally of making ineffective every activity of the one who has been bound by it.*

The chain of the holy rosary has first of all the function of limiting the action of my Adversary. Every rosary which you recite with me has the effect of restricting the action of the Evil One, of drawing souls away from his pernicious influence, and of giving greater impetus to the expansion of goodness in the life of many of my children.

The chain of the holy rosary has also the effect of imprisoning Satan, that is, of making his action impotent, and of diminishing and

weakening more and more the force of his diabolical power. And so, each rosary which is recited properly imparts a mighty blow to the power of evil, and it represents one part of his reign which is destroyed.

The chain of the holy rosary brings about, in the end, the result of making Satan completely harmless. His great power is destroyed. All the evil spirits are cast into the pool of fire and sulphur, the door is shut by me with the key of the power of Christ, and thus they will no longer be able to go out into the world to do harm to souls.

You understand now, my beloved children, why, in these last times of the battle between me, the Woman clothed in the sun, and the great Dragon, I am asking you to multiply everywhere the cenacles of prayer, with the recitation of the holy rosary, a meditation on my word, and your consecration to my Immaculate Heart.

With these, you make it possible for your heavenly Mother to take action in binding Satan, so that I may thus carry out my mission of crushing his head, that is to say, of defeating him once and for all, shutting him up in the abyss of fire and sulphur.

The humble and fragile cord of the holy rosary forms the strong chain with which I will

*take as my prisoner the dark ruler of the world,
the enemy of God and of his faithful servants.
May the pride of Satan get once again defeated
by the power of the little, the humble, and the
poor.*

*As I announce to you today that this,
my great victory, is near at hand, the victory
which will bring you to your assured
liberation, I give you the comfort of my
motherly presence among you, and I bless you"*
(To the Priests, Our LADY'S Beloved Sons, by
Fr. Stefano Gobbi. 9th Edition. No: 479). This
gives more clarity to the above discussed words.

The concept of the Blessed Mother as a "co-redeemer" can be traced through various papal documents. Pope Benedict XV articulates in the Apostolic Document called 'Inter Sedalia' that Mary played a pivotal role alongside Christ in saving humanity. She shared in the suffering and death of her son, sacrificing her maternal rights for his mission. This leads to the assertion that Mary contributed to the world's salvation alongside Christ. Pope Pius XI, in the Apostolic Scripture 'Ossavathere Romano', refers to Mary as a co-redeemer on three occasions. He acknowledges her endurance alongside her son's sacrifice on the cross, emphasizing her role in preserving the valuable results of redemption. Similarly, the Pope Pius XII in his Apostolic

Document 'Munifichenth Simus devus', characterizes the Holy Mary as a compassionate collaborator with the Savior. Mary's partnership with the King of Martyrs in the incomprehensible task of redemption marks her as a co-worker, and her enduring presence alongside Christ ensures the continued delivery of salvation's benefits. Additionally, it's important to highlight that Pope John Paul II frequently addresses Holy Mary as a co-redeemer.

The Book of Wisdom narrates, "*Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets*" (Wisdom 7:27). Thus the salvation of souls is accomplished through the beloved children of the mother who keeps God's commandments and bears witness to Jesus. That is why she showed the three children a vision of souls suffering in hell and conveyed the urgent need to pray for their salvation in her apparition at Fatima. These days, She is on the mission of enlightening her children about the urgent need to pray for the salvation of suffering souls.

There are a few explicit references to the Blessed Mother in the Scriptures, but numerous indirect allusions can also be found. Since the earliest times, the Church has maintained the

belief that descriptions of the 'woman' in the books of Genesis and Revelation pertain to the Blessed Mother. Similarly, the Church has associated the depiction of 'wisdom' in the books of Proverbs, Ecclesiastes, and Baruch with the Blessed Mother. Jesus declared, "*Even as I also received authority from my Father. To the one who conquers I will also give the morning star*" (Revelation 2:28). Similarly, another passage states, "*Hard work was created for everyone, and a heavy yoke is laid on the children of Adam, from the day they come forth from their mother's womb until the day they return to the mother of all the living*" (Sirach 40:1). These verses emphasize that every individual will ultimately draw close to the Holy Mother, symbolized by wisdom and womanhood.

A further passage reads, "*To everyone who conquers I will give some of the hidden manna*" (Revelation 2:17). The enigmatic manna that remains unrevealed refers to the Holy Mother, the morning star, and the tree of life. Therefore, failing to recognize the role of the Holy Mother, who is active from the inception of creation to the final judgment, and disregarding seeking her aid will make salvation difficult.

Planting seeds of darkness within certain minds, Satan manipulates them into becoming tools for tarnishing her image by distorting the

teachings of God. To a certain degree, he has achieved success in this endeavour. Among the groups that believe Mary's purpose was solely to give birth to Jesus, the Son of God, these individuals harbour strong feelings of scorn and defamation towards her. Hence, those who liken her to a fragile eggshell are exposing their lack of understanding. To support their stance, they reference the Cana incident in which Jesus referred to his mother as 'woman' and questioned, "What concern is that to you and to me?"

The relevant passage from the Gospel is as follows: "*When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you'*" (John 2:3-5). It underscores Jesus' mother's unwavering faith in Jesus that he will perform a miracle despite his reservations. Holy Mother possessed a firm belief in his willingness to fulfil her request. Therefore, she directed the servants to follow Jesus' instructions, disregarding hesitation. This event serves as a significant revelation and declaration about the true identity of Jesus' mother, associating her with the 'woman' mentioned in Genesis 3:15. The Epistle to the Galatians also alludes to this concept, highlighting that God's Son was born

of a woman when the time was right (Galatians 4:4). Thus the account of the Cana episode ultimately exalts Mary and validates her influential role in her son Jesus' life, rather than belittling her in any manner.

However, another faction among the children of God, through their proximity to her, counter and nullify the harmful words that emanate from his mouth, thus bringing honour to her. *“But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness”* (Revelation 12:14). Satan lacks the power to hurt her - being born Immaculate and living without sin. Therefore, satan turns his fury towards her offspring. The Holy Eucharist and the Rosary are the two wings that will serve as divine instruments to avoid persecution by Satan. Conquering those who have worn this armour is impossible.

The holy Mother was revealed through Fr. Stefano Gobbi. *“In order to succeed in dominating the earth, the Red Dragon has set out first of all to persecute the Woman clothed in the sun. And the serpent has spewed out a torrent of water from his mouth at the Woman in order to submerge her and sweep her away. What is this flood of water if not the ensemble of these new theological theories, by which an attempt is being made to bring your heavenly*

Mother down from that place where the Most Holy Trinity has put her? Thus it has been possible to obscure Me in the souls, in the life and in the piety of many of my children, even to the point of denying some of those privileges with which I have been adorned by my Lord. To take flight from this great torrent of water, the ‘wings of a great eagle’ were given to the Woman and thus She was able to find a place for herself in the desert. What is this desert if not a place which is hidden, without noise, set apart and arid? This place, hidden and silent and made by so many struggles and so many wounds, in which the Woman now finds a place for herself, is the soul and the heart of my beloved sons and of all who have consecrated themselves to my Immaculate Heart.” (To the Priests, Our LADY’S Beloved Sons, by Fr. Stefano Gobbi. 9th edition. No: 201). It is not right to pretend not to see the mother’s pain.

Church members who believe that the proclaimed co-redeemer will hinder unity should remember that bringing others closer to Jesus does not mean rejecting our faith and embracing theirs. The cautionary message conveyed by the Apostle Judas regarding our conduct should not be treated lightly: “*And have mercy on some who are wavering; save others by snatching them out of the fire; and have*

mercy on still others with fear, hating even the tunic defiled by their bodies” (Jude:22,23). Disregarding the warning within the Scriptures could potentially lead to a fate similar to that of the serpent ensnared by the frog.

Holy Mary is on a divine mission, entrusted by the heavenly Father, to rescue humanity from the grasp of Satan. This mission led her to conceive and raise God's Son with wisdom and understanding. She faithfully stood by him until his final moments on the cross at Calvary. Presently, she is preparing the world for Jesus' second coming. Through performing miracles and signs, she aims to enlighten her children, even shedding tears as a symbol of her dedication to fulfilling divine plans. It is dominant that any action or words opposing her mission inadvertently empower Satan. To support her mission, we are called to offer prayers, primarily through rosaries, and actively engage in efforts to contribute to her mission of triumphing over Satan. Let us unite in prayer and participation to honour her. Ave Maria.



The elder son in the parable of the prodigal son

One of the most poignant stories narrated by Jesus, revolves around the parable of the prodigal son, which eloquently illustrates the vast expanse of God's love in terms of its depth, height, and breadth. In this narrative, the younger son made the decision to claim his inheritance prematurely, departed for a distant land, and succumbed to a life filled with corruption, ultimately meeting a tragic fate. However, upon recognizing his errors and seeking forgiveness, he returned to his father with a heartfelt admission of guilt, confessing, "*Father, I have transgressed against both heaven and you, and I do not deserve to be regarded as your son.*" He humbly asked to be counted as one of his father's servants.

The father was overcome with profound grief following the loss of his son. Then, one day,

he spotted his son in the distance and rushed to embrace him. Brimming with sheer delight, he directed his servants to clothe him in elegant attire, provide him with a ring and sandals, and arrange for a fattened calf to be prepared for a joyous celebration. The father conveyed that his son, who had been lost but was now found, had brought him immeasurable happiness. This parable underscores the immense joy the father experienced upon reuniting with his once-lost child.

The older son is upset as his father celebrates the return of his brother in the often-overlooked final part of the parable. With the conviction that his father was not considering the pious works he was doing. Consequently, he declines to come inside the house. The father endeavours to convince his son to join the celebration, but the son refuses, convinced that his father's love and generosity have surpassed what he deems reasonable. Will the father who has reclaimed one son risk losing another?

It can be seen as a clear interpretation of God's command to love one another as God has loved us. Through the actions of the eldest son, we see the contrast between the selfishness of human nature and the infinite love of God the Father. The elder son boasts about being the good

son and highlights the difference between God's character and ours.

In the Gospel narrative, there is an account of a young man who bore a striking resemblance to the elder son. "*Then someone came to him and said, 'Teacher, what good deed must I do to have eternal life?'* And he said to him, '*Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments.'* He said to him, '*Which ones?*' And Jesus said, '*You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother; also, You shall love your neighbour as yourself.'* The young man said to him, '*I have kept all these; what do I still lack?*' Jesus said to him, '*If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.*' When the young man heard this word, he went away grieving, for he had many possessions. Then Jesus said to his disciples, '*Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.*' When the disciples heard this, they were greatly astounded and said, '*Then who can be saved?*'

But Jesus looked at them and said, 'For mortals it is impossible, but for God all things are possible' (Mathew 19:16-26).

These words reveal some divine secrets. Was it only wealth that kept the young man from entering the kingdom of heaven? Then none of the rich will enter the kingdom of heaven? Although the young man claims to obey all the commandments, Jesus says that only one is good and perfect. In response to the disciples' question, Jesus said, "*For mortals it is impossible, but for God all things are possible*"

When Saint Paul asked Jesus to remove his thorn and heal him, Jesus replied, "*My grace is sufficient for you.*" Through this response, Jesus declared that salvation does not come through the works of the law but by the grace of God. This serves as a warning to those who believe they can attain the kingdom of heaven solely through their good deeds. This theme is also evident in the history of the Jews who believe in God the Father but do not accept Jesus Christ. That is why St. Paul says, "*But Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone*" (Romans. 9:31-32). Those who believe that living

well in any religion leads to salvation should understand this: “*No human being will be justified in his sight by deeds prescribed by the law*” (Romans 3:20). Work without faith is dead. If you obey the laws and “*if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved*” (Romans 10:9).

There is a parable in the Gospel of Mathew. “*A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’; but later he changed his mind and went. The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?*” They said, ‘The first.’ Jesus said to them, ‘Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you’ (21: 28-31).

The warning given by the Lord through the prophet Ezekiel is very powerful. “*But if the wicked turn away from all their sins that they have committed and keep all my statutes and do what is lawful and right, they shall surely live; they shall not die. None of the transgressions that they have committed shall be remembered against them; for the righteousness that they have done they shall live. Have I any pleasure in the death of the wicked, says the Lord God,*

and not rather that they should turn from their ways and live? But when the righteous turn away from their righteousness and commit iniquity and do the same abominable things that the wicked do, shall they live? None of the righteous deeds that they have done shall be remembered; for the treachery of which they are guilty and the sin they have committed, they shall die.” (Ezekiel 18:21-24). Isn't this why Jesus said in the Sermon on the Mount, “*Blessed are the poor in spirit, for theirs is the kingdom of heaven?*” This is why Jesus said that tax collectors and harlots will enter the kingdom of heaven before you. Those who have acquired wealth in their soul through legal processes claim it with the attitude of the Pharisee, like the eldest son, and lose grace, making eternal salvation difficult.

Do the Catholic Church and each of us resemble the elder son, forsaking our duty to fulfil the Father's will and instead insisting that the Father follows our desires? Are those who dismiss God's teachings in favour of contemporary theological doctrines and provoke God's anger? Am I deceiving myself by believing I am free from sin, unrighteousness, and infidelity while pretending to represent the Kingdom of God and disapproving of the Holy Spirit's work and the charismatic movement? Are we, who were once more wretched than the youngest son,

now revelling in the Father's love and the experience of God, forgetting that the blessings and talents we've received are gifts from God, and trying to guide the Holy Spirit without fully surrendering ourselves?

For those who believe they are self-righteous and look down on others, this parable can be helpful for introspection. In the Gospel of St. Luke, Jesus tells the story of two men who went to the temple to pray. One was a Pharisee, and the other was a tax collector. The Pharisee stood by himself and prayed, '*God, I thank you that I am not like other people - thieves, rogues, adulterers, or even like this tax collector. I fast twice a week and give a tenth of all my income.*' The other one, the tax collector stood far off, not daring to look up to heaven; He beat his breast and prayed, '*God, be merciful to me, a sinner!*' Jesus concluded the parable by saying, '*I tell you, this man went down to his home justified rather than the other. For all who exalt themselves will be humbled, but all who humble themselves will be exalted*' (18:10-14).

Everyone who calls me Lord, Lord, will not enter the kingdom of heaven. Only those who do the will of my Father in heaven will enter there. On that day, many will say to me, Lord God, did we not prophesy in your name? Did we not cast out demons in your name? Did we

not do many great things in your name? Then I will declare to them, I never knew you; depart from me, you evildoers. Before the Lord, who has taught us that He will judge us not by our works but by our hearts, let us strive not to be like the guest who enters the banquet hall without a wedding garment and incurs the king's wrath. May each of us humble ourselves and ask the Lord for the grace to see me as You see me.



Is the Ancient Serpent Satan a fallen angel?

We live in an age of contemporary culture where denying the existence of Satan is considered a sign of knowledge and fashion. Even theologians who follow the path of psychology, anthropology, and social science think and teach that the devil is a personified concept given by the human imagination to a mysterious evil. Even those who accept Satan's existence are ignorant of the influence he can have on humans. When those to whom Jesus gave authority to cast out demons hold this mindset, it extensively helps the activities of Satan. But because the Son of God had to incarnate as a man and sacrifice himself on the cross to destroy Satan's works, Christ's saving plan cannot be understood without mentioning Satan. So, it is worth it for every believer to

understand who Satan is and how God's creation became Satan.

"He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him" (Colossians 1:15,16). Although the Holy Scriptures state that everything was created through Christ for Christ, they do not clarify conciseness on who Satan is or why he turned against God to become the source of evil.

The Gospel conveys: "*I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come*" (John 16:12,13). While there's a desire to impart further insights, the present moment prohibits their communication due to the current capacity for comprehension. The Epistle emphasizes: "*For everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil*" (Hebrews. 5:13,14). The Gospel underscores that revelation will

unfold for those who ardently search. It instructs: “*Ask and you shall receive; Seek and you shall find; Knock and doors will open. Whoever seeks receives, the seeker finds, and to the one who knocks, opportunities arise*” (Mathew 7:7,8).

Scripture's depiction of the ancient serpent, Satan, and the Devil's identity lacks a definitive explanation. Nonetheless, the matter gains some elucidation through Isaiah's 14th chapter, verses 12 and beyond. “*How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, I will ascend to heaven; I will raise my throne above the stars of God; I will sit on the mount of assembly on the heights of Zaphon; I will ascend to the tops of the clouds, I will make myself like the Most High. But you are brought down to Sheol, to the depths of the Pit.*”

Similarly, the prophet Ezekiel's writings echo this concept. “*Thus says the Lord God: You were the signet of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering, carnelian, chrysolite, and moonstone, beryl, onyx, jasper, sapphire, turquoise, and emerald; and worked in gold were your settings and your engravings. On the day that you were created, they were prepared. With an anointed cherub as guardian, I placed you on the holy mountain of*

God; you walked among the stones of fire. You were blameless in your ways from the day you were created until iniquity was found in you. In the abundance of your trade, you were filled with violence, and you sinned; so I cast you as a profane thing from the mountain of God, and the guardian cherub drove you out from among the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendour. I cast you to the ground to feast their eyes on you” (28:12-17).

Collectively, the content in Ezekiel's and Isaiah's texts is often interpreted as referring to Satan, unveiling aspects of their origin, rise, fall, and ultimate expulsion due to their transgressions and misuse of knowledge.

Contrary to this, I have heard an argument suggesting that God didn't create Satan and has existed since the beginning. This perspective distinguishes Satan from Lucifer and posits that sin originates from Satan. Proponents point to the presence of darkness in the universe's creation to support this idea, which they interpret as a symbol of Satan. However, it's important to note that the Word states, “*I form light and create darkness, I make weal and create woe; I the Lord do all these things*” (Isaiah 45:7). Consequently, this argument cannot be endorsed.

Satan, once counted among God's flawless creations known as the morning stars, is mentioned in the Book of Job, where it is said that these morning stars sang in celebration when God laid the foundations of the Earth. The Book of Job's passage, "*when the morning stars sang together and all the heavenly beings shouted for joy*" (Job 38:7). Prompts a deeper understanding of the morning stars' nature.

At this point, it is important for us to grasp the significance of the morning stars' identity. "*I am the root and descendant of David, the bright morning star*" (Revelation 22:16) suggests that Jesus is also associated with the morning star.

Proverbs 8:30 affirms that the Holy Mother, known as Wisdom, participated in the Earth's creation, collaborating with God as a proficient artisan. In Litny's, the Holy Mother is directed to as the Morning Star. Therefore, the title of the morning stars holds a more elevated status than the angels designated the sons of God. Consequently, the ancient serpent was not one of the angels who transgressed.

Satan, the morning star who participated in the creation of the earth as a master craftsman, with Wisdom, the morning star, had desired to control the universe and humanity after creation. But God gave man authority over the universe. It led him to deceive men through his intelligence.

This deception resulted in men's disconnection from God. As a result, Satan seized power over the universe and humanity, establishing himself as their ruler.

That is why the Gospel of St. John 14:30 says: "*The ruler of this world is coming. But he has no authority over me*". Through this, the devil had the opportunity to tempt Jesus by showing him all the kingdoms of the world and their glory (Mathew 4:8, 9).

"God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world and those who belong to his company experience it" (Wisdom 2:23). From this, it can be understood that human creation was the cause of Satan's jealousy and that as a result of sinning by tempting Eve in Paradise, man became enslaved to death, and Satan was cursed. "*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel*" (Gen. 3:15, Douay-Rheims Bible).

Thus, the once glorious morning star came as a serpent and seduced Eve, henceforth known as the Serpent. Being free to make decisions of his free will, Lucifer was cursed against God's will but not bound. Although the first parents were cast out of Eden, Satan is not said

to have been cast out or bound. Because Adam and Eve sinned in Paradise, the evil influence was there. Therefore, Satan was able to cause a group of angels to sin and thus become his slaves. The words confirm this: “*But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation. Therefore the place itself shared in the misfortunes that befell the nation and afterwards participated in its benefits*” (Maccabees 5:19).

“*When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair, and they took wives for themselves of all that they chose*” (Genesis 6:1,2). These references consistently portray them as angels rather than humans. Therefore, the verse Sons of God is interpreted to represent the fallen angels mentioned in the Epistle of Peter.

“*God did not spare the angels when they sinned, but cast them into hell and committed them to chains of deepest darkness to be kept until the judgment*” (2 Peter 2:4). “*The angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day*” (Jude 1:6). It may be thought that these angels erred by intermingling with humans and accepting them as mates.

If one of the morning stars falls in connection with the creation of man, then it can be understood that the angels went astray in Noah's time. It is wrong to say that Eve was tempted by one of the fallen angels. So, it is clear that the ancient serpent, Satan and the Devil, was not one of the fallen angels.

“The Lord knows how to rescue the godly from trial, and to keep unrighteous under punishment until the day of judgment especially those who indulge their flesh in depraved lust, and who despise authority” (2 Peter 2:9,10). It's suggested that those burdened by grave transgressions are undergoing punishment, much like the angels' confinement.

As Satan has dominion over the sons of the wicked one, in the parable of the weeds, he gives his power and authority over those whose names are not written in the Book of Life and whose names are blotted out from the Book of Life. He makes them his slaves and uses them to develop his kingdom. Therefore, the spirits referred to in the Word as unclean spirits, unclean souls, demons, and Satan are to be understood as separate entities, even though they are one in function.

Jesus Christ is the only way, the truth, and the life. Those who do not believe in Jesus and live in myths and legends die in the slavery

of the devil. That is why the apostle Paul says that Gentiles sacrifice to the devil, not God.

In the Gospel of St. Luke, it is written that “*I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you.*” But we should not forget that snakes and scorpions is not actual enemy, but rather soldiers on behalf of the enemy. This can be further explained through an example. “*Jesus answered them, Did I not choose you, the twelve? Yet one of you is a devil. He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him*” (John 6:70,71). A similar incident is told in the Gospel of Mathew. “Jesus said to Peter, “*Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things*” (Mathew 16:23).

The statement made by Jesus was not meant to label Peter as Satan. It was because Peter's words unintentionally played into Satan's plans. Similarly, the historical serpent, Satan, possesses a distinct personality compared to those who carry out his tasks.

“*And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for*

them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, proclaiming, Now have come the salvation and the power, and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades, has been thrown down, who accuses them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death” (Revelation 12:7-11).

From this, it is evident that Satan and the angels are distinct entities. Satan did not belong to the angelic group; instead, he was responsible for their falling. Through the potency of Christ's blood, Satan was defeated, thus leading to the restoration of God's dominion and reign. That is why the Book of Maccabees says: ”*What was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled*” (2 Maccabees 5:20). Following Jesus Christ's atoning sacrifice, the transgressions of the original ancestors were pardoned, and Paradise was consecrated, and reopened.

In Leviticus 16: 8 the Lord instructed Moses to sacrifice one goat to himself and leave the other in the desert for Azazel. The Bible does not mention that Azazel is Satan; the concept of Azazel as a leader of rebellious angels cast out of heaven has been depicted in various apocryphal and mystical texts, such as the Book of Enoch, which is considered non-canonical text. This verse reveals the great secret that Satan, called Azazel, is not one of the angels. God never required a sacrifice for any of the angels. This indicates that Azazel had authority and power in heaven. However, following the crucifixion of Jesus Christ, Satan was defeated and cast out of heaven. This verse, "*All authority in heaven and on earth has been given to me*" (Mathew 28:18), is relevant here. So now there is no need to give Satan a share. It can be assumed that Azazel is Satan, despite being created as the morning star, the son of Dawn, who sought to become like God.

It is crucial to remember that the mission of salvation was not completed solely by the death on the cross. Even though he conquered death through his resurrection, death remains. Achieving the ultimate goal of Jesus Christ will require the eradication of death brought about by envy of Satan. It is worth noting that Satan, who was expelled from heaven, is active on

Earth. As indicated in Revelation 12:12: “*Rejoice then, you heavens and those who dwell in them! But woe to the Earth and the sea, for the devil, has come down to you with great wrath because he knows that his time is short!*” St. John Gospel 16: 11 states, that Satan, who is regarded as the ruler of the world, has been judged, but the final execution of this judgment will occur only after the age. Consequently, the ultimate goal of redemption can only be said to have been accomplished after Satan was cast eternally into the lake of fire.

Being conscious of Satan's cunning nature holds significance. He operates as a deceiver and a trickster, even assuming the guise of a magnificent angel to mislead people. Satan employs the deceased and the living to disseminate false ideologies and misinformation. Satan worshipers are his agents in the world. Additionally, exercising caution is vital when encountering individuals who promote actions contrary to the teachings of God, given that Satan's influence permeated even in the Church. This is evident in the authorities' devotion to pagan deities. It is crucial to remember that wolves can come in sheep's clothing. Thus, placing greater importance on adhering to God's guidance rather than heeding others' viewpoints becomes essential, as obedience outweighs mere offerings.

“Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while” (Revelation 20: 1-3). These things must happen at the second coming of Jesus Christ, not what happened. It is important to remember that Satan is still active.

“When the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven[b] and consumed them. And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.” (Revelation 20:7-10). It is crucial to recognize that, among the vast number of grains of sand along the shoreline, only Satan (the devil) was subjected

to being thrown into the fiery lake of brimstone. Consequently, it becomes evident that Satan does not fall within the category of the angels.

Expelling demons held significant importance in the life of Jesus Christ. According to the Gospel of Mark, “*He appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons*” (Mark 3:14,15). Subsequently, this authority was extended to a group of 72 disciples. Eventually, it was bestowed upon all those who placed their faith in him. As mentioned in Luke 10:19, Jesus conveyed, “*See, I have given you the authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.*” This authority was conferred upon believers who not only professed faith in Christ but also adhered to his teachings. It is crucial to recognize that this authority is linked to one's state of holiness and depth of faith. It serves as a lesson, illustrated by the account of the sons of Sceva. These individuals attempted to replicate St. Paul's exorcism but were met with failure and humiliation, stripped of their clothing and compelled to flee.

“*Finally, be strong in the Lord and the strength of his power. Put on the whole armor of God, so that you may be able to stand against*

the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand, therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.” The wisdom shared by St. Paul in his letter to Ephesians chapter 6: 10 - 17 is of paramount importance, and we must heed his cautionary words.

“Satan or the devil and the other demons are fallen angels who have freely refused to serve God and his plan. Their choice against God is definitive. They try to associate man in their revolt against God” (CCC.414), I attempted, to narrate this to address a disparity between the teachings outlined in the Catechism of the Catholic Church, and the content found within the Scriptures. However, it's important to note

that my intention is not to dismiss the teachings of the Church. As emphasized by Jesus, only principles rooted in the Word possess enduring significance, while anything divergent will inevitably deteriorate over time. Saint Augustine posits that if God had granted Satan unrestricted autonomy, human existence would likely have been eradicated. Therefore, to effectively combat and overcome the influence of Satan, a comprehensive comprehension of his nature becomes a valuable asset. Acquiring the necessary strength to discern the adversary, may every believer be strong enough to participate in the Holy Mother's mission to crush the head of Satan.



The Scripture and the Theology

The Scriptures encompass divine revelations bestowed upon humanity, whereas theology originates from the human intellect's understanding of God. Thus, within the realm of theology, there is no room for anything that contradicts the words of God. The Catechism of the Catholic Church explicitly conveys that modifying or negating the Word of God is beyond anyone's authority. *“Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication, and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith”*(CCC. 86).

No doubt, while understanding the Scriptures, it is essential to consider the historical setting, language, cultural nuances, and writing style. Adhering strictly to a literal interpretation can lead to misunderstanding the underlying truth. However, it is crucial not to overlook the guidance provided: “*The literal sense is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: All other senses of Sacred Scripture are based on the literal*” (CCC.116).

Recognizing the divine inspiration inherent in all Scripture, it becomes essential to recall that interpreting a specific passage must align harmoniously with other verses. This fundamental reality must be kept at the forefront of the mind. When faced with challenges in understanding a particular Word, seeking a complementary concept, akin to a Mate Word, can shed light and facilitate a more profound comprehension of its significance. Failing to adhere to this practice has the potential to give rise to misunderstandings. This principle is substantiated by the book of Isaiah, where it is written, “*Seek and read from the book of the Lord: Not one of these shall be missing; none shall be without its mate. For the mouth of the Lord has commanded, and his spirit has gathered them*” (Isaiah 34:16).

The Catechism of the Catholic Church states that: “*What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe because of the authority of God himself who reveals them, who can neither deceive nor be deceived. So that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal help of the Holy Spirit. Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability are the most certain signs of divine Revelation, adapted to the intelligence of all; they are motives of credibility, which show that the assent of faith is by no means a blind impulse of the mind*

However, as time passed, theologians started rationally interpreting the Scriptures, leading to the acceptance of various congregational studies that deviated from the original teachings of the Scriptures. Here are a few illustrations.

Let's begin by examining a passage from the book of Genesis. “*When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for themselves of all that they chose. Then the Lord said, My*

spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years. The Nephilim were on the earth in those days and also afterwards. when the sons of God went into the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown” (Genesis 6:1-4). A contemporary interpretation suggests that the sons of God represent individuals who follow God's teachings, while the daughters of men are, lack reverence for God. However, a verse from the book of Job provides insight into who the sons of God are: “*when the morning stars sang together and all the heavenly beings shouted for joy*”(Job 38:7). Given that this verse refers to the time of the earth's creation, it's evident that the sons of God in this context are not human beings. Other Old Testament passages, such as Job 1:6, 2:1, and Wisdom 5:5, also mention the sons of God, referring to angels rather than humans. The origin of the Nephilim stems from angels, distinct from ordinary humans, forming relationships with human daughters. This concept aligns with the teachings of the Epistle of Peter, which discusses angels who transgressed and were subsequently confined in darkness until judgment (2 Peter 2:4).

If the origin of the Nephilim is through the relationship between those who live obeying the Word of God and the non-obeying, why

don't they originate today? Is it because all human beings live according to the Word of God? Is it right to say that angels are those without a body and cannot join with humans? Was not the angel Raphael who assisted Tobias in the book of Tobit in human form? (Tobit 5:8-31). In what kind were the angels who came to Lot's house? The men of Sodom surrounded Lot's house to engage in homosexuality with angels (Genesis 19:1-11). From this, we can comprehend that a group of angels can take human form. All of this makes clear who the sons of God are mentioned in Genesis chapter six.

Now, let us move on to the next topic. Theologians convey that sins carried through patriarchal lineage do not impact future generations. The first parent is a powerful example of how sins can affect future generations. In the beginning, the whole human race was like one human body. That is, the entire creation of the human race took place in the of the first parents. Because of this unity of humanity, all became partakers of first-parent sin. This notion is echoed in the biblical verse, "*But at Adam, they transgressed the covenant; there they dealt faithlessly with me*" (Hosea 6:7). Analogously, just as physical traits are inherited, our spiritual state is also passed on when we bring forth a new life. This concept is illuminated by the statement, "*As a result of original*

sin, human nature is weakened in its powers; subject to ignorance, suffering, and the domination of death; and inclined to sin – this inclination is termed concupiscence”(CCC. 418).

“Man tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God’s command. This is what man’s first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness” (CCC.397). Given that the first parent's sin led to the downfall of humanity, does this imply that the transgressions of successive generations will have no impact? So what does it mean to say that only the consequences of Adam's sin will be passed on to future generations?

The passage from the Book of Baruch implores: “*O Lord Almighty, God of Israel, hear now the prayer of the people of Israel, the children of those who sinned before you, who did not heed the voice of the Lord their God, so that calamities have clung to us*” (Baruch.3:4). Similarly, the Book of Lamentations laments: “*Our ancestors sinned; they are no more, and we bear their iniquities. Slaves rule over us; there is no one to deliver us from their hand*” (Lamentations 5:7,8).

The Book of Sirach outlines the outcomes of one's transgressions:“You stained your

honor, and defiled your family line, so that you brought wrath upon your children, and they were grieved at your folly” (Sirach 47:20). King Solomon loses his reputation because of his sin, his descendants are defiled, they are victims of God’s wrath, and their lives are filled with sorrow. The psalmist says: “I was born guilty, a sinner when my mother conceived me” (Psalm 51:5).

Certain additional verses bear witness to the notion that future generations will face consequences for the wrongdoings committed by their forebears. *“You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me”* (Exodus 20:5). *“But visiting the iniquity of the parents upon the children and the children’s children, to the third and the fourth generation”* (Exodus 34:7). *“But by no means clearing the guilty, visiting the iniquity of the parents upon the children to the third and the fourth generation”* (Numbers 14:18). *“I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me”* (Deuteronomy 5:9). *“You show steadfast love to the thousandth generation, but repay the guilt of parents into the laps of their children after them, O great and mighty God whose name*

is the Lord of hosts” (Jeremiah 32:18). “See, it is written before me: I will not keep silent, but I will repay; I will indeed repay into their laps their iniquities and their ancestors’ iniquities together says the Lord ” (Isaiah 65:6, 7).

The Book of Baruch conveys: “*We are today in our exile where you have scattered us, to be reproached and cursed and punished for all the iniquities of our ancestors, who forsook the Lord our God*” (Baruch 3:8). Similarly, the Book of the prophet Samuel recounts a situation where future generations were held accountable for the transgressions of their predecessors. “*I will punish the Amalekites for what they did in opposing the Israelites when they came up out of Egypt. Now go and attack Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey*” (1 Samuel 15:2,3). It's important to note that this retribution occurred roughly three centuries after the initial event took place.

A segment states that the New Testament doesn't contain any such content. Instead, the Old Testament presents these ideas. The Old Testament is considered outdated. The teachings of the Catechism of the Catholic Church are explicit on this matter: “*Christians venerate the Old Testament as true Word of God. the Church has always vigorously opposed*

the idea of rejecting the Old Testament under the pretext that the New has rendered it void Marcionism” (CCC. 123).

The Gospel of Mathew says: “*If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets*” (Mathew 23: 30). This raises the question of whether we bear responsibility for the wrongdoings of our forefathers. This idea is reinforced by another passage that suggests a collective responsibility: “*So that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all this will come upon this generation*” (Mathew 23: 35, 36).

“*As he walked along, he saw a man blind from birth. His disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered, neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him*” (John 9:1-3). I have seen people who say that sins do not affect human life quoting this word. Jesus' response merits careful consideration. Jesus, specifically states that neither he nor his parents have committed sins. Consequently, Jesus is not implying that blindness is not the

consequence of sin. However, it's important to note that the Scriptures teach us several times about punishment for ancestral sins extending to the third and fourth generations. It is significant, therefore, that Jesus does not imply that blindness is unrelated to the ancestors.

In the Gospel of John, Jesus himself conveys a message to a paralyzed individual at Beth-zatha saying, "*See, you have been made well! Do not sin any more, so that nothing worse happens to you*" (John 5:14).

In the Gospel of Luke, it is recounted that during that time, some individuals informed Jesus about the Galileans whose blood had been mixed with their sacrifices by Pilate. In response, Jesus asked whether those Galileans had suffered in this manner due to being greater sinners than their counterparts. And answered, "*No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did*" (Luke 13:1-5).

In essence, Jesus is conveying that if repentance is not undertaken, the same fate awaits not only those specific individuals but

also all others. This implies that all individuals, not just the ones mentioned, are subject to sinfulness. It is advised against passing judgment on others.

For individuals dissatisfied with these explanations may be helpful to follow the example. In the fourth chapter of the Gospel of St. Mathew, an incident occurs where Satan tries to entice Jesus by saying, “*If you are the Son of God, leap down, and the angels will safeguard you.*” In response, Jesus says, “*Do not test the Lord your God; it is also written.*” This occurrence conveys the lesson that mere adherence to our favoured teachings is inadequate; instead, we are summoned to follow each written Word without exemptions.

We cannot avoid our accountability by attributing our shortcomings to our forebears. The original progenitors are attempting to elude personal culpability. Adam seeks to shift the responsibility onto Eve and Eve onto the serpent. However, this tactic proves ineffective. The entirety of Ezekiel's chapter eighteen revolves around personal responsibility. “*The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, The parents have eaten sour grapes, and the children's teeth are set on edge? As I live, says the Lord God, this proverb shall no more be used by you in Israel.*” (Ezekiel 18:1-3).

“Death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come” (Romans 5:14). Nonetheless, by means of Moses, the Lord delivered commandments that rendered death powerless over those who followed the law. *“Withholds his hand from iniquity, takes no advance or accrued interest, observes my ordinances, and follows my statutes; he shall not die for his father’s iniquity; he shall surely live”* (Ezekiel 18:17). Consequently, those who abide by the commandments break free from the stain of ancestral sin.

The Apostle Paul conveys in his Epistle to the Romans: *“While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit”* (Romans 7:5,6). In other words, overcoming temptation without falling into sin leads to liberation from punishment. However, this doesn't imply that forebears' sins won't influence successive generations. Yet, a vital point should not be overlooked here. As the scriptures affirm, *'No one living is righteous before you'* (Psalm 143:2). Jesus also declared, *'There is only one*

'who is good' (Mathew 19:17). The duty of obeying the commandments is an individual responsibility, thus evading personal accountability for sin is implausible. This is why it is stated: "*Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die*" (Ezekiel 18:4).

The descendants have no personal responsibility for the sins of their ancestors. As a result of the curse, one becomes addicted to influences and becomes a sinner without being able to overcome adverse circumstances. It is also undeniable that blessings are impeded due to unresolved debts. "*This dramatic situation of the whole world [which] is in the power of the evil one makes man's life a battle,*" as stated in CCC. 409.

The fate of an individual following the death is shaped by their actions during their lifetime rather than being influenced by the deeds of their forebears. "*For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil*" (2 Corinthians 5:10). Similarly, it is stated, "*The law is binding on a person only during that person's life time*" (Romans 7:1).

Only within the earthly existence does the impact of ancestral transgressions manifest

itself. The repercussions of the wrongdoings of our forefathers constitute a divine mechanism designed to guide souls toward salvation. Departed souls exert their presence upon the living, seeking prayers on their behalf and engaging with the essence of Jesus through communion, thereby undergoing purification. To achieve this, they use the bodies formed by them. When we find ourselves under the sway of a departed soul who succumbed to addiction, we experience not only their addictive tendencies but also the weight of other transgressions they carried. Consequently, we find ourselves shouldering the burden of their misdeeds. It's essential to grasp that the actions of our ancestors hold sway over the present generation.

Let us transition to the next subject. Is sin only responsible for all forms of destruction? While sins play a role, it is essential to note that suffering in Earthly life can stem from various other factors. *“Or those eighteen who were killed when the tower of Siloam fell on them do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did”* (Luke 13:4, 5). Another Word says: *“In fact, it is a sign of great kindness not to let the impious alone for long, but to punish them immediately. For in the case of the other*

nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but he does not deal in this way with us, in order that he may not take vengeance on us afterward when our sins have reached their height” (2 Maccabeus 6:13-15).

That is why the epistle to Hebrews says: “*My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him; for the Lord disciplines those whom he loves, and chastises every child whom he accepts*” (Hebrews 12:6). Once more, the scripture states: “*But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world*” (1 Corinthians 11:32). Could we not perceive the involvement of God in the realm of chastisement and admonishment in this scenario?

Today, we are witnessing the outcomes of the tragic event when theology began to interpret the Word of God rationally. To illustrate this, let us consider an example. In the Scriptures, it is stated: “*For the Most High also detests sinners and will impose punishment upon the ungodly*” (Sirach 12:6). Similarly, it is written, “*Equally detestable to God are the ungodly and their ungodliness*” (Wisdom 14:9). Another passage conveys, “*I hate the company of evildoers, and will not sit with the wicked*” (Psalm 26:5).

Additionally, “*I hate them with perfect hatred; I count them my enemies*” (Psalm 139:22).

However, there is a prevailing belief that God detests sin but loves the sinner. Consequently, individuals like homosexuals, disliked by Jesus, are now welcomed within the church. While the Scriptures teach about curses and the impending punishment for those who do not comply, contemporary theology contends that curses do not exist. God refrains from penalizing individuals due to His nature of love. The argument is that the issues that arise from our transgressions are not indicative of God's retribution but rather the consequences of our actions.

An analogy is drawn with the act one who consumes salt drinks water. Similarly, the idea is that sin results in its own set of consequences. If so, Should not the one who sins more be punished more? But why not so? However, a vital aspect is often overlooked here. Just as thirst is an inherent characteristic of salt, provided by its creator, in the same vein, the one who established the law also mandated punishments for those who violate it.

Let us ask those who present these views. “Anyone, then, who knows the right thing to do and fails to do it, commits sin” (James 4:17). If there is a consequence, as the apostle James

said, how does the punishment happen? The underlying issue behind all of this stems from a lack of belief in the absolute divine origin of Scripture.

“For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools; and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men,

*giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. They were filled with every kind of wickedness, evil, covetousness and malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, foolish, faithless, heartless, and ruthless. They know God's decree, that those who practice such things deserve to die - yet they not only do them **but even applaud others who practice them**" (Romans 1:18-32).*

Bible teachings on the crucifixion of Jesus: "By sending his own Son in the likeness of sinful flesh, and to deal with sin, **he condemned sin in the flesh**" (Romans 8:3). Another passage states: "But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them bringing swift destruction on themselves. Even so, many will follow their licentious ways, and because of these teachers the way of truth will be maligned. And in their greed they will exploit you with deceptive words.

Their condemnation, pronounced against them long ago, has not been idle, and their destruction is not asleep. For if God did not spare the angels when they sinned, but cast them into hell and committed them to chains of deepest darkness to be kept until the judgment; and if he did not spare the ancient world, even though he saved Noah, a herald of righteousness, with seven others, when he brought a flood on a world of the ungodly; and if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example of what is coming to the ungodly; and if he rescued Lot, a righteous man greatly distressed by the licentiousness of the lawless” (2 Peter 2:1-7).

“The devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever” (Revelation 20:10). Who possesses the authority to subject the devil to everlasting torment? The Lord asserts, *“I have the keys of Death and of Hades”* (Revelation 1:18). Hence, what underpins the notion that God cannot inflict punishment due to His nature of love?

Acknowledging the theology, the devotion to God, and the desire of those anointed to guard the holy words, let me say that God gave man the Word, not theology. So,

it is not that theology is wrong. Still, it may lead to deception. For the Word says: “*Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, is conceited, understands nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions*” (1 Timothy 6:3, 4).

Allow me to attempt to clarify through an example. The Bible recounts the story of the first humans eating the forbidden fruit, highlighting their initial transgression. This tale might carry symbolic significance. Essentially, God seeks to convey that their disobedience was pivotal. Even if taken literally, this message shouldn't harm anyone but should be understandable to all. Similarly, scriptural passages might hold numerous nuanced meanings.

“*We have much to say that is hard to explain, since you have become dull in understanding. For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil*” (Hebrews 5:11-14). However,

this does not suggest a continuous dependence exclusively on basic comprehension. When we meditate deeply on the Words, we can delve into their depths and meanings. This process is inherently personal. Otherwise, there's a risk of perplexity for those unable to grasp the intricacies. Consequently, no one should denounce the Words in an attempt to showcase knowledge.

Let me provide another real-life illustration. Science unequivocally explains that the sun consistently emits light. Nevertheless, even in modern times, we describe the sun as "rising" or "setting." This viewpoint is widely accepted, devoid of scientific disputes. It's a language that transcends barriers. However, I'm inclined to believe that theological perspectives don't always align in the same manner. Consequently, it might be more prudent not to amend the Words attributed to a divine source.

Hence, the apostle St. Paul articulates this, "*My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God*" (1 Corinthians.2:4, 5). Additionally, the scripture is described as "*The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it*

is able to judge the thoughts and intentions of the heart" (Hebrews 4:12). Affirming this, it is emphasized that "*All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work*" (2 Timothy 3:16,17). Therefore, our mission is not to expound theological studies but to convey the very word of God. As expressed in the scriptures. "*Obeying the commandments of God is everything*" (1 Corinthians 7:19). And "*God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength*" (1 Corinthians 1:25).

The Scripture proclaims: "*Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels*" (Luke 9: 26). The significance often diminishes when we alter the wording based on theological interpretations. At the Holy Mass, a revised Bible is recited in pursuit of linguistic purity. Some terminologies erode the genuineness of the Scriptures, leading to confusion among the faithful. Surprisingly, those who accentuate the outward rituals of the Holy Eucharist raise no objections to these occurrences. This trend poses a dangerous trajectory.

Likewise, there exists a misunderstanding within the church regarding the fate of individuals who pass away while burdened by mortal sin. Believes that their souls are consigned to eternal damnation in hell. According to this perspective, “*Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through purification or immediately, or immediate and everlasting damnation*” (CCC.1022). The Catechism also asserts: “*Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, eternal fire*” (CCC.1035). However, this interpretation lacks scriptural support and can obstruct the salvation of numerous souls. These notions are the direct consequence of revising the concept of Jesus' descent into hell, as presented in the Nicene-Constantinople creed. Such beliefs stem from a misunderstanding that Jesus had completed his redemptive mission. It defies logic to suggest that a final verdict was irrevocably issued before the completion of the rescue mission.

Jesus said very clearly in the Gospel of Mathew: “*He will not break a bruised reed or quench a smoldering wick until he brings justice to victory*” (Mathew 12:20). Do you believe that

the quest for justice has been fulfilled? Although discipline may lead to correction, it must be understood that no one is eternally condemned till the final judgment. “*I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge*” (John 12:47, 48). This underscores the concept of individual judgment, where only the soul is judged.

“*These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might, when he comes to be glorified by his saints and to be marveled at on that day among all who have believed, because our testimony to you was believed*” (2Thessalonians 1:9,10). “*For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done*” (Mathew. 16:27). “*See, I am coming soon; my reward is with me, to repay according to everyone’s work*” (Revelation 22:12). After the resurrection of both the body and soul will undergo the ultimate judgment. Therefore, it is inaccurate that the final judgment concludes with the particular judgment. In this scenario, is it not Jesus who makes the final judgment?

The labourers inquired in the parable of the weeds, Shall we go and gather weeds? “*But he replied, No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn*” (Mathew 13:29, 30). The significance of this parable lies in its symbolic representation. “*The harvest is the end of the age, and the reapers are angels*” (Mathew.13: 39). “*Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth*” (Mathew 13: 40-42). This analogy holds for the conclusion of the age. “*So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth*” (Mathew 13: 49-50).

“*But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulphur, which is the second death*” (Revelation

21:8). “*This is the second death, the lake of fire; and anyone whose name was not found written in the book of life was thrown into the lake of fire*” (Revelation 20:15). Is it not evident from these passages that everlasting retribution signifies the eternal punishment of the spirit - the second death - during the ultimate judgment? Hence, it is apparent that those who perpetrate wickedness will be entirely renounced by the divine only during the Final Judgment. Consequently, eternal retribution is exclusively confined to the Last Judgment.

It is not scripturally correct that individuals convicted by a particular judgment will not elude. As illustrated in John 5:21, “*Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes.*” The Book of Wisdom further conveys: “*For you have power over life and death; you lead mortals down to the gates of Hades and back again*” (16:13). It is stated: “*For he afflicts, and he shows mercy; he leads down to Hades in the lowest regions of the earth, and he brings up from the great abyss*” (Tobit 13:2). This sentiment is echoed in following Words: “*The Lord kills and brings to life; he brings down to Sheol and rises up*” (1 Samuel 2:6). “*But God will ransom my soul from the power of Sheol, for he will receive me*” (Psalm 49:15).

In his letter to the Philippians, St. Paul said: “*So that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*” (2:10, 11). This perspective is supported by the apostle Peter: “*He went and made a proclamation to the spirits in prison*” (1 Peter 3:19). This implies that Hades/Sheol is a temporary abode for the wicked, awaiting the Day of Judgment. But the Lake of Fire is for those punished in the final judgement.

Hades will continue to exist until the Day of Judgment, as indicated in Revelation 20:14. “*Then Death and Hades were thrown into the lake of fire.*” Accordingly, based on biblical teachings, it can be interpreted that Hades functions as a purgatory-like state, while the eternal hell is symbolized as the Lake of Fire. This is evident in Revelation 20:13, which states, “*And the sea gave up the dead that were in it, Death and Hades gave up the dead that was in them, and all were judged according to what they had done.*”

Church Father Origen taught that in the final days, the Lord would extend salvation to all individuals residing in Hades, despite enduring torture due to his beliefs. The teachings of St. John Chrysostom suggested that those in hell could find salvation through the intercessory

prayers of the living. The Holy Mother said, during her appearance in Fatima to three children: “*You have seen hell where the souls of the unfortunate poor sinners fall. God wants devotion to my Immaculate heart to be in the world to save them if you do what I ask you to do, many souls will be saved and there will be peace and World War I will end.*” (Mary v/s Lucifer. Fr. John Gallery). This implies the possibility of salvation for those in hell, characterized as a realm of suffering rather than a fiery pit. Additionally, the message highlights **the potential influence of unclean souls in contributing to unrest within the Earth.**

Daniel 12:7 affirms this concept by stating, “*..... and that when the shattering of the power of the holy people comes to an end, all these things would be accomplished.*” The stem of his defence is the departed souls entrapped by sin. His influence wanes as these souls find redemption. This exemplifies how Satan stirs turmoil in the realm through impure souls. Hence, the Blessed Mother emphasized that global tranquillity hinges on the salvation of souls.

Hades is a temporary abode that purifies those who are not righteous. They will remain there until the end of sanctification or until the Day of Judgment. It was in Hades that Jesus Christ, in spirit, proclaimed the gospel to the

souls held captive. The Lake of Fire, on the other hand, is where entities like the devil, the beast, the false prophet, and those not recorded in the Book of Life will be cast. Because no one has been confirmed to have entered the eternal fire, praying for those who have passed is obligatory.

In his epistle, St. Paul conveys: “*But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*” It is crucial to grasp that the particular judgment is the mechanism through which the soul, upon departing from the body at the moment of death, progresses towards eternal life or purification, guided by divine intervention. In this context, purgatory stands, as a benevolent provision by Jesus, ensuring that those who have faith in him are not subjected to the same punishment as others. Purgatory serves as a discipline rather than a punishment. As expressed in John 12:48, “*The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge*” (John 12:48). It is worth highlighting that this concept applies solely to individuals who have embraced the Word. Hence, specific judgment pertains exclusively to those who have undergone baptism.

Hence, as stated in Scripture, “*For this is the reason the gospel was proclaimed even*

to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does” (1 Peter 4:6). This reaffirms the message of the Gospel, as reiterated in the words of Jesus: “*Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live*” (John 5:25). It is clear from these words that the final judgment will not take place immediately after death..

“Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Matthew 12:32). This passage distinctly conveys that certain wrongdoings may be pardoned within the current epoch, others shall receive forgiveness in the forthcoming era. It is crucial to remember an aspect here: the average human lifespan amounts to less than 80 years, whereas the impact of a particular judgment might extend for millennia. Therefore, if the long sentence is considered to be a permanent punishment in an individual judgment, the person is not to be blamed.

“If you see your brother or sister committing what is not a mortal sin, you will ask, and God will give life to such a one - to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray

about that" (1 John 5:16). This passage might form the basis for the contemplation that praying for those who have passed away due to mortal sin might not be fruitful. Even if the consequences they face in their particular judgment persist until the culmination of time, it does not imply an eternal condemnation. Another scripture affirms this perspective: "*Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God*" (1 Corinthians 4:5)

This fact is familiar to numerous theologians, evangelicals and the clergy within the Church. However, it remains unvoiced due to its contradiction with official church doctrine. We are overlooking this truth to safeguard our self-made infallibility. The Church welcomes all who have sinned by saying that we have no authority to pass judgment. This ironically closes the doors that Jesus opened to redeem the condemned. This raises the question: Who benefits from this stance? Sadly, it hinders the salvation of countless souls and indirectly empowers evil forces.

"For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New

Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself” (CCC.105). While the Church attribute this proclamation, it remains essential for us to introspect and determine if our practical lives truly reflect such a profound faith.

The scriptures are not meant to be memorized and used for competitions? It is essential to recognize that their purpose is deeper than that. The Holy Bible says: “*You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead. Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise. Write them on the doorposts of your house and on your gates, so that your days and the days of your children may be multiplied in the land that the Lord swore to your ancestors to give them, as long as the heavens are above the earth. If you will diligently observe this entire commandment that I am commanding you, loving the Lord your God, walking in all his ways, and holding fast to him, then the Lord will drive out all these nations before you, and you will dispossess nations larger and mightier than yourselves*”

(Deuteronomy 11:18-23). Get ready to implement the Words in your life, instead of just listening to them.

“The Christian faith is not a religion of the book. Christianity is the religion of the ‘Word’ of God, not a written and mute word, but incarnate and living. If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, open (our) minds to understand the Scriptures” (CCC.108). In light of this, Christianity must stand as a living testament by obeying His teachings. A congregation that prioritizes personal conscience over the teachings of Scripture does not truly represent the body of Christ. Such a group functions as a community without a profound connection to the divine. It cannot radiate light in the darkness of obscurity or guide humanity. Let us, therefore, commit ourselves to unwaveringly following the Word, embracing obedience as our guiding principle.

Consider this verse as well before modifying the Scripture to conform to theological convictions by omitting passages: “*God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength*” (1 Corinthians 1:25). Also, keep in mind: “*So do not be foolish, but understand what the will of the Lord is*” (Ephesians 5:17).



Kingdom of God and the Church

Is membership in the Church alone sufficient to attain the Kingdom of Heaven? Can the Church be equated with the kingdom of God on Earth? Here's an attempt to ponder this concept through wording. Effectively, the Church serves as a gateway to the realm of heaven. The original state of humanity was transformed due to ancestral sin, leading to a departure from heavenly purity. The establishment of the Church is a facet of God's plan to restore people to their Heavenly likeness. Designating the Church as the direct equivalent of the kingdom of heaven or the kingdom of God on Earth is unreliable. Such concerns need not trouble anyone. Instead, let's direct our attention to the teachings of Scripture. The terms "kingdom of God" and "kingdom of heaven" are intricately intertwined within Scripture. Scholars suggest these terms are essentially synonymous.

We must acquire a clear comprehension of the institution of the Church, its underlying purpose, and the extent of its authority. The Gospel of St. Matthew conveys the following message: “And I tell you, you are Peter, and on this rock, I will build my Church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Mathew 16: 18,19).

While Jesus does not explicitly outline the purpose of establishing the Church, He imparts a summons and grants authority to accomplish the goal. By affirming that the gates of Hades will not triumph over the Church, it can be inferred that the salvation of souls who are there is the intended goal. Other than that, asserting that the resilience of the Church against the gates of Hades equates to imperviousness against the influence of Satan is a misguided interpretation. This statement does not pertain to Satan. Jesus is the one who has authority over Hades. It is the place where Satan must be imprisoned there. Jesus unequivocally asserts, “*I have the keys of Death and of Hades*” (Revelation 1:18). Regrettably, the Church declaring a kind of immunity not granted by Jesus appears unable to discern the encroachment of Satan in itself.

We believe that the Church was formally established through the divine intervention of the Holy Spirit, in the presence of the Holy Mother, on the day of Pentecost in Mark's mansion. This significant event also marked the institution of the Holy Eucharist during the Last Supper. It is widely accepted that it was at this very moment that the apostolic creed took shape through the apostles.

After the resurrection of Jesus at the seashore of Tiberius, Jesus said to St. Peter: "*Feed my sheep*" (John 21:17). This particular incident indicates that St. Peter was entrusted with the authority to oversee the affairs of the Church. Before ascending to heaven, He gathered the twelve disciples on a mountain and said, "*All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age*" (Mathew 28:18-20). It becomes clear from this that the foremost mission of the Church is to facilitate the journey of both the departed and the living towards the realm of heaven.

Jesus Christ achieved victory over Satan through his crucifixion, shattering the hold over

humanity due to the original sin of Adam and Eve. By triumphing over Satan on the cross, Jesus empowered his disciples and laid the foundation for the establishment of the church. As he prepared to ascend to heaven, Jesus conveyed two vital directives to his apostles, who would lead the church: the practice of baptism and the imparting of divine teachings. Through the act of baptism, individuals profess their faith and break free from the oppressive influence of Satan on their conscience. This act signifies their rebirth as children of God and their integration into the community of believers, the church. The concept is illuminated in the passage; “*And baptism, which this prefigured, now saves you - not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ*” (1 Peter 3:21).

St. Paul expressed: “*The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in*

deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love" (Ephesians 4:10-16).

"The scribes and the Pharisees sit on Moses' seat; therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach" (Mathew 23:2,3). He has the authority to take over the throne of Moses and communicate his words. This signifies that you should comply with their instructions if they echo the teachings of Moses. *"Our authority, which the Lord gave for building you up and not for tearing you down" (2 Corinthians 10:8). "As in obedience to the voice of the Lord? Surely, to obey is better than sacrifice" (1 Samuel 15:22). When it is emphasized that obedience holds more value than sacrifice, it must be remembered that this pertains to obedience to God. "We must obey God rather than any human authority" (Acts 5:29).*

"Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore

whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them - taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another; for the one who loves another has fulfilled the law" (Romans 13:1-8). From this, it can be seen that only those who obey the Word have authority from God.

Jesus established and empowered the church to lead God's children into the kingdom of God. "*I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it - not for*

sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock” (1 Peter 5:2, 3). “Jesus called them to him and said, You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mathew 20:25-28). **It demonstrates the purpose of the church established by Jesus and the scope of the authority granted to his followers.**

One of the widely embraced sayings in our midst is that *Parents and teachers are God*. It is worth pondering whether this sentiment draws inspiration from the divine essence. For there is no one who parallels God, and parents cannot occupy that exalted position. The foremost decree unequivocally states, “*You shall have no other gods before me.*” The scriptural guidance further enlightens us, as stated in Luke 14:26: “*Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.*” Similarly, Isaiah 49:15 reminds us, “*Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.*”

Hence, it becomes evident that the love of parents and the love of the divine are beyond comparison. This distinction is not a call for disrespect towards parents. Indeed, a cornerstone of divine commandments is to honour parents. So, the point is not to confuse the distinction between God and parents. The essence lies in avoiding the conflation while maintaining utmost reverence for divine and parental roles.

Jesus says: “***But you are not to be called rabbi, for you have one teacher, and you are all students. And call no one your father on earth, for you have one Father - the one in heaven. Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant***” (Mathew 23:8-11).

The Epistle to the Corinthians contains a verse illustrating an individual's place in the church, the body of Christ. “*The body does not consist of one member but of many. If the foot would say, because I am not a hand, I do not belong to the body that would not make it any less a part of the body. And if the ear would say, because I am not an eye, I do not belong to the body that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body*

were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you. On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues” (1 Corinthians 12:12-28). God anointed all of them. Therefore, every believer has to accept and obey this order.

Recently, in light of criticism directed towards the clergy and the Church, a counterargument has arisen suggesting that it is only natural for human beings to err. A perspective that priests should grasp is that they hold a position of respect within society. This respect positions them as representatives of Jesus Christ or as figures recognized by believers. This phenomenon is more pronounced within the Syro-Malabar Rite compared to the Latin order. To illustrate this point, In the Syro-Malabar tradition, in the prayer of confession, Father, I ask you to pray to the Lord God for me. Here *Father* means the priest who hears the confession. If the priest is in the position of Jesus, is there any special prayer to be made to the priest? Contrary, in the modern liturgy for the Holy Eucharist in the Syro-Malabar Rite, it is customary for the minister to request a blessing from the priest, saying “Lord, bless me” before reading from the Holy Scriptures. Could this signify that every priest wishes to convey, albeit indirectly, that they are emissaries of Christ or akin to Christ?

Let's illustrate this with an example. When believers confess their transgressions, they do so believing that the priest, sitting alongside each confessor, acts as a proxy for Christ. Every believer anticipates from each priest the same qualities that from Christ. Another example. Each sacred shrine

includes an enclosed area surrounding the altar where religious offerings are presented. This enclosure helps to prevent believers from entering, as the altar holds an extremely sanctified status. This location is where the sacred body of Jesus is revered, so access is only granted to those in a state of holiness. This holds great significance within the beliefs of the faithful, with no objections to this principle. It is a part of the faith that the clergy entrusted with overseeing the blessed sacraments should also uphold a state of holiness. Any action contrary to this principle goes against the core of the faith. Therefore, instead of attempting to justify shortcomings by citing human imperfection, one must strive for self-improvement. Consequently, no point in expressing discomfort or blame in the responses within reasonable boundaries might not hold any merit.

Several days ago, I discussed with a clergyman who instructs at the seminary. One statement he made during our exchange caught me off guard. According to him, most theology students do not believe that Jesus Christ is the only Redeemer. Furthermore, a minority among them even resist acknowledging Jesus Christ as the divine Son of God. This leads to the question: what motivates them to pursue the priesthood? Is the vocation of priesthood truly suitable for them? Thus, it's crucial to remember that not all that glitters are gold.

When the apostle Paul was in Lystra and miraculously healed a man born with a defect, the local people attempted to worship him as a deity. It is virtuous for everyone to listen to what Paul said to the people; “*Friends, why are you doing this? For we preach the gospel of life unto you, that we may turn unto God, which created the heavens and the earth and the sea and all that is in them*” (Acts 14:15). This situation underscores the significance of treating each individual according to their rightful status and respect, regardless of how remarkable their ability to perform miracles may be. We all constitute integral parts of the same collective entity, and God only is the irreplaceable divine figure.

The foremost goal of the church should be to lead everyone to spiritual perfection through a connection with Jesus Christ. As highlighted in the scripture: “*But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, and since then has been waiting until his enemies would be made a footstool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, this is the covenant that I will make with them **after those days**, says the Lord: I will put my laws in their hearts, and I*

will write them on their minds" (Hebrews 10:12-16). This divine truth is further affirmed by the Holy Spirit, as expressed in the covenant described in Hebrews 8:10-12 and Jeremiah 31:33-34. "*This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach one another or say to each other, know the Lord, for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more.*"

Revelation 3:12 conveys a similar message using different words: "*If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name*" (Revelation 3:12). Hence, it falls upon the responsibility of the Church to guide individuals towards perfection through the proclamation of the divine teachings.

1 Corinthians 15:50 conveys, "*What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable*"

(1 Corinthians 15:50). “*There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another*” (1 Corinthians 15:40). “*In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed*” (1 Corinthians 15:52). When an individual in this world aligns with the dominion of God as detailed in the Scriptures, the singular God - Father, Son, and Holy Spirit - abides within them, enabling a foretaste of the divine realm. This arises because, as stated in Romans 14:17, “*For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.*” Deviation from the Word leads to its forfeiture. As expressed in the Gospel: “*Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom*” (Mathew 21:43). This is a deeply personal matter, highlighted by Jesus who states, “*My kingdom is not from this world*” (John 18:36).

In response to the inquiry of the apostles, Jesus clarifies, “*So when they had come together, they asked him, Lord, is this the time when you will restore the kingdom to Israel? He replied, It is not for you to know the times or periods that the Father has set by his own authority*” (Acts 1:6, 7). This signifies that

the establishment of the heavenly kingdom will occur in an organized manner only at the culmination of the age.

"I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not

lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all ”(Romans 12:1-17).

The one who commits sins is aligned with the devil and cannot be considered a part of the body of Christ. We need to possess this understanding. This is why St. Paul emphasizes, “*For a man is living with his father’s wife. And you are arrogant! Should you not rather have mourned, so that he who has done this would have been removed from among you?*” (1 Corinthians 5:2). Paul reiterates, “*But now I am writing to you not to associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. For what have I to do with judging those outside? Is it not those who are inside that you are to judge? God will judge those outside. Drive out the wicked person from among you*” (1 Corinthians 5:11-13).

This passage from the Gospel of St. Mathew also conveys the following message:

“If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector” (Mathew 18:15-17).

What does it signify to be identified as a Gentile who has committed transgressions but remains unwilling to seek repentance? In a spiritual context, a Gentile who abstains from receiving baptism aligns with the adversary, Satan. To be categorized as a Gentile implies being relinquished to the enemy. This notion is mirrored in the words of St. Paul: “*You are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord*” (1 Corinthians 5: 5). The Scripture elucidates this perspective, stating, “*For if while we were enemies, we were reconciled to God through the death of his Son*” (Romans 5:10). Our status as children of God is achieved through our connection with Jesus

Christ in the act of baptism, by repudiating the influence of the devil.

The individuals, unwilling to seek repentance, relinquish the privilege of being deemed children of God and assume the role of adversaries, akin to the Gentiles. This is why St. Paul contends that '*the Gentiles sacrifice to the devil, not God.*' From this, we should grasp the significance of living a virtuous life as offsprings of God within the church. It is essential to work towards at least one such endeavour. This is underscored in the gospel of St. Luke: "*That slave who knew what his master wanted but did not prepare himself or do what was wanted, will receive a severe beating*" (Luke 12:47).

Even among spiritual instructors, the notion that Jesus despises sin yet holds affection for those who commit sins is sometimes expressed. This concept often gives rise to a plethora of misconceptions. Consequently, a prevalent belief has emerged that characterizes the church as a congregation of sinners, which clashes with the teachings of the Bible. The Scriptures leave no room for ambiguity on this matter. Let us see some Words: "*For the Most High also hates sinners and will inflict punishment on the ungodly*" (Sirach 12:6). Similarly book of Wisdom says: "*For equally*

hateful to God are the ungodly and their ungodliness” (Wisdom 14:9). Again says the psalmist: “*I hate the company of evildoers, and will not sit with the wicked*” (Psalm 26:5). “*I hate them with perfect hatred; I count them my enemies*” (Psalm 139:22). Those who engage in sin align themselves with the devil. Accordingly, Jesus cannot harbour affection for those who commit sins, as the intrinsic enmity set forth by God between the Son of Man and the devil remains steadfast. It is inherent in human nature to stumble into sin; however, to persist in sin is to align with Satan. Jesus reserves His love for the penitent sinner. In the words of Luke: “*If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive*” (Luke 17:3).

Jesus extends his mercy to sinners, as expressed in the passage, “*For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life That is why Jesus forgives those who repent*” (John 3:16). Another instance, Jesus communicates, “*For the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours*” (John 17:8,9).

The incarnation of Jesus on Earth was intended to rescue only those who have genuine remorse for their wrongdoing. Jesus feels a deep sense of sorrow and lamentation over the fate of any individual who refuses to acknowledge and have faith in Him. This sentiment aligns with the scripture, “*There will be more jubilation in the celestial realm over a solitary sinner who repents than over ninety-nine virtuous individuals who have no need for repentance*” (Luke 15:7). The claim that Jesus loves those who reject Him is inaccurate. The scriptural passage also conveys a clear message: “*Are you not aware that those who habitually commit wrongdoings will not be heirs to the dominion of God? Do not be misled! Individuals who engage in sexual immorality, idolatry, adultery, male prostitution, homosexuality, theft, greed, intoxication, slander, or robbery will not partake in the inheritance of God's realm*” (1 Corinthians 6:9, 10).

The impending arrival of Jesus is meant to initiate a thousand-year reign, during which he will rule with unwavering authority, and ultimately, there will be a judgment for those who refuse to accept his teachings. Consequently, anticipating a continuation of the previous era of mercy is inconsequential.

To qualify to be a member of the Church, one must possess a heart brimming with repentance and penitence. But, obtaining entry into the kingdom of heaven requires an untainted and flawless soul and body. Therefore, the Church serves as a nursery for self-sanctification. Neglecting this will lead to posthumous purification, which can be exceedingly distressing. This concept is affirmed in the scripture, “*For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality*” (Colossians 3:25).

The Apostle St. Paul conveys in his second letter to the Corinthians the message: “*Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? What agreement does Christ have with Belial? Or what does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be your father, and you shall be my sons and daughters, says the Lord Almighty*” (2 Corinthians 6:14-18).

Would the Lord, who said, "**If you do not engage in anything impure, I will accept you,**" be acceptable if you approach him in the form of idolatry in the name of cultural adaptation? This is a matter that requires careful consideration. It does not forbid interacting with them. St.Paul himself makes it clear in another saying: "*I wrote to you in my letter not to associate with sexually immoral persons not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother or sister^[cl] who is sexually immoral or greedy, or is an idolater, revilers, drunkard, or robber. Do not even eat with such a one.*ame" (1 Corinthians 5: 9-11). **They should be shown love and respect as fellow humans.** However, it signifies refraining from taking part in or mimicking their worship. "*Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God*" (James 4:4).

The message is very transparent: "*Take care that you are not snared into imitating them, after they have been destroyed before you: do not inquire concerning their gods, saying, how did these nations worship their gods? I also want to do the same. You must not*

do the same for the Lord your God, because every abhorrent thing that the Lord hates they have done for their gods. They would even burn their sons and their daughters in the fire to their gods" (Deuteronomy 12:30, 31). The book of Leviticus repeats: "*You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes. My ordinances you shall observe and my statutes you shall keep, following them: I am the Lord your God. You shall keep my statutes and my ordinances; by doing so one shall live: I am the Lord*" (Leviticus 18:3-5). Prophet Jeremiah reinforces this once more: "***Do not learn the way of the nations, or be dismayed at the signs of the heavens; for the nations are dismayed at them***" (Jeremiah 10:2).

Believing that the laws of the Old Testament are outdated is a misconception. The Gospels explicitly affirm this notion to be incorrect. "*For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great*

in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” (Mathew 5:18-20).

Why does the Catholic Church, which claims to be the body of the living Christ, confront in interfaith prayer to find relief from persecution? Any concerns about the presence of God or His power? Jeevan TV embarked on its journey with interfaith prayers and lost its essence. Why can not the authorities discern the signs that God is giving? The ruler of this world has obscured the discerning ability of those in power. We are in a situation where the blind are leading the blind. It would be suicidal to ignore the warning of the Lord through the prophet Joshua: “*Know assuredly that the Lord your God will not continue to drive out these nations before you; but they shall be a snare and a trap for you, a scourge on your sides, and thorns in your eyes until you perish from this good land that the Lord your God has given you*” (Joshua 23:13).

The blessings are to those who keep the commandments; “*The Lord will establish you as his holy people, as he has sworn to you if you keep the commandments of the Lord your God and walk in his ways. All the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you*”

(Deuteronomy 28:9,10). Recognize that the current exposure of the Church and the ridicule is due to neglect of the scriptures, which resulted in abandoning the protection of God. The Church was founded by Jesus Christ, with the authority to administer baptism and to instruct in the observance of His commandments. Prophet Jonah veered away from Nineveh against the will of God and, was consumed by a great fish. Similarly, the modern-day Church finds itself in an analogous predicament - having forgotten its purpose and becoming entwined with the prevailing world.

This verse is worth considering by those who argue that engaging in discussion aimed at conversion is equivalent to disrespecting one's faith. *“Whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, you shall surely die, and you give them no warning, or speak to warn the wicked from their wicked way, in order to save their life, those wicked persons shall die for their iniquity; but their blood I will require at your hand. But if you warn the wicked, and they do not turn from their wickedness, or from their wicked way, they shall die for their iniquity; but you will have saved your life. Again, if the righteous turn from their righteousness and commit iniquity, and I lay a stumbling block before them, they shall die; because you have*

not warned them, they shall die for their sin, and their righteous deeds that they have done shall not be remembered; but their blood I will require at your hand. If, however, you warn the righteous not to sin, and they do not sin, they shall surely live, because they took warning; and you will have saved your life” (Ezekiel 3:17-21). These verses remind us that we carry an obligation and responsibility to share the belief regarding eternal salvation. This is because faith is acquired through hearing, and hearing is facilitated by proclamation.

Numerous decisions made by those in positions of authority during this era, purportedly grounded in theology but straying from the teachings of the Scriptures, tend to bewilder believers. The words of St. Paul resonate: “*But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!*” (Galatians 1:8, 9). Similarly, the epistle of St. John emphasizes: “*Everyone who does not abide in the teaching of Christ, but goes beyond it, does not have God; whoever abides in the teaching has both the Father and the Son. Do not receive into the house or welcome anyone who comes to you and does not bring*

this teaching; for to welcome is to participate in the evil deeds of such a person” (2 John 9-11). Hence, exercise caution in distinguishing the prevailing ideologies of this period.

The one who disobeys the Scriptures lacks divine authorization. Additionally, the Gospel delivers a potent caution to those who oppose its teachings. The Gospel of Saint Luke is conveyed: “*Jesus said to his disciples, Occasions for stumbling are bound to come, but woe to anyone by whom they come! It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble*” (Luke 17:1, 2).

“ *The Church, rich in the gifts of its founder, faithfully upholds its charitable deeds, humility and self-denial. She accepts the mission of proclaiming and establishing the kingdom of God among all peoples, and she acts as the representative of that kingdom on earth*” (CCC.768). There is uncertainty regarding whether Christ aligns with the assertion of the teaching. If that were the case, Jesus would not have needed to express concern about the presence of faith on earth upon his return as the Son of man.

The emphasis of the Church authorities lies on institutions and movements rather than

focusing on the heavenly Jerusalem. This shows the abandonment of the message in the following passage: “*And the twelve called together the whole community of the disciples and said, It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word*” (Acts 6:2-4).

“*He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics*” (Mark 6:6-7). This guidance, imparted by Jesus himself, was marked when he dispatched his followers to spread his teachings. The intention of Jesus was clear: “*But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well*” (Mathew 6:33). Realising the potential distractions that worldly possessions could pose to their mission, Jesus instead on the importance of relying solely on him. The sentiment aligns with his earlier teaching: “*Blessed are the poor in spirit, for theirs is the kingdom of heaven*” (Mathew 5:3).

When humanity fell under Satan's dominion due to the original sin committed by the first parents, the realization of God the Father's redemptive plan necessitated the role of the Church. The accomplishment of Jesus Christ's salvational achievement through his crucifixion requires all individuals to partake in the salvation of humanity. This salvation becomes attainable exclusively through baptism and adherence to the teachings of the Word. The establishment of the Church and the empowerment of the disciples were orchestrated for the explicit purpose of enabling this mission. As a result, the Church bears a profound responsibility in the assignment of deliverance.

The Catholic Church comprises three primary components: the blessed in heaven, the pilgrims on earth, and the deceased individuals undergoing purification. Other factors play a crucial role in assisting the dead, who are in the process of sanctification. While the aid of the blessed in heaven is willingly embraced for practical reasons, our efforts in aiding the departed undergoing purification are sometimes lacking due to ignorance.

A noteworthy proclamation in the Gospel emphasizes, "*I tell you, you are Peter, and on this rock, I will build my Church, and the gates of Hades will not prevail against it*" (Mathew

16:18). This passage distinctly indicates that the church holds the responsibility to set free the inhabitants as it assures that the gates of Hades will not prevail against the church.

The apostle Paul raises the question: “*Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?*” (1 Corinthians 15:29). This illustrates that those who undergo baptism posthumously also become part of the church. Paul uses this to underscore the importance of saving those who have died. It indicates that even after a particular judgment, there remains a possibility for repentance and acceptance of faith. If the Irrevocable judgment occurs immediately after death, was it after such a judgment that Jesus raised dead Lazarus in Bethany?

“*Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come*” (Mathew 12:32). This verse elucidates the notion that certain transgressions can be pardoned within the current epoch, others find absolution in the age that follows. ‘*This age*’ pertains to the period preceding the Second Coming of Jesus, while the ‘*Age to come*’ refers to the era after that event. It is essential

to grasp a bygone age, namely the span from Adam to Noah to comprehend an approaching age. The current age encompasses the time spanning from Noah to the second advent of Jesus. This era itself is bifurcated into two: the Old Testament age and the New Testament age. This rationale is echoed in the Second Epistle of Peter, where it's noted, "*If he did not spare the ancient world, even though he saved Noah, a herald of righteousness, with seven others, when he brought a flood on a world of the ungodly*" (2 Peter 2:5).

The entirety of humanity today traces its lineage back to Noah. The ancient generation was chastised through the flood due to their immersion in sin, yet God did not forsake them eternally. At the appointed time, a meaningful purification of generations unfolded after the crucifixion of Jesus Christ, as he descended into Hades and liberated imprisoned souls. "*In which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water*" (1 Peter 3:19,20).

"Christ went down into the depths of death so that the dead will hear the voice of the Son of God, and those who hear will live. Jesus,

the Author of life, by dying destroyed him who has the power of death, that is, the devil, and [delivered] all those who through fear of death were subject to lifelong bondage. Henceforth the risen Christ holds the keys of Death and Hades, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth..... He has gone to search for Adam, our first father, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow Adam in his bonds and Eve, captive with him - He who is both their God and the son of Eve I am your God, who for your sake have become your son..... I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead” (CCC. 635).

When accused of expelling demons through the power of Beelzebub, Jesus said: “*But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you. When a strong man, fully armed, guards his castle, his property is safe. But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder. Whoever is not with me is against me, and whoever does not gather with me scatters*” (Luke 11:20-23).

Through the crucifixion, the mighty Jesus triumphed over Satan, the ruler of Hades, shattering the gates that once held souls captive. As these gates are now open, there is an opportunity to rescue souls in conjunction with Jesus. This becomes a resounding call to action for the salvation of souls. As articulated in 1 Peter 2:21, “*For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.*”

The Church has opened the door to all sinners by declaring that we have no right to judge anyone. At the same time, declares that there is no chance of salvation for those punished by particular judgment. The Church today is enslaved and deceived by the influence of the devil. That is why the Church is indifferent to saving persecuted souls. It is more cruel not to pray for the dead than to abandon those who have met with an accident on the journey, thinking that they will die anyway. Many souls suffer deep torment and cry out for help, unable to relieve their debts. Help is eagerly sought from those who have benefited from their existence. Consequently, we are obliged to offer sacrifices and pray for the propitiation of our ancestors.

Another point to note, while the Apostles' Creed states, “*I believe the Holy Catholic Church,*” the Nicene-Constantinople Creed

changed it to “*I believe in one Holy Catholic Church.*” This deliberate change in the creed was intended to give the Church a nature not expressly stated by the apostles themselves.

“*To believe that the Church is ‘holy’ and ‘catholic’, and that she is ‘one’ and ‘apostolic’ (as the Nicene Creed adds), is inseparable from belief in God, the Father, the Son, and the Holy Spirit. In the Apostles’ Creed we profess ‘one Holy Church’ (Credo Ecclesiam), and not to believe in the Church, so as not to confuse God with his works and to attribute clearly to God’s goodness all the gifts he has bestowed on his Church*” (CCC.750). There is no confusion between the Word of God and the works of God. Jesus is the incarnate Word. To say that God should not be confused with His works is to create a smokescreen for infiltrating our ideas. God has given all gifts only to the Church that obeys His Word.

You might find yourself pondering, what is, the distinction between ‘*believe the Holy Church*’ and ‘*believe in the Holy Church*’. Believing in the Holy Church implies accepting everything that the Church articulates. On the other hand, believing, the Holy Church signifies having faith exclusively in the divine words of God. To elucidate further, someone who confesses to and acknowledges the Nicene-Constantinople

Creed is under an obligation to have faith in the Church in the same manner as they have belief in God, the Father, the Son, and the Holy Spirit. The sentiment of "*There is only one who is good. If you wish to enter into life, keep the commandments*" (Matthew 19:17) is encapsulated in this biblical passage.

Isn't it paradoxical to assert that the Church encompasses sinners and simultaneously claims its holiness to be on par with Christ? Can individuals who do not believe that Jesus Christ is the Son of God still be considered part of the Catholic Church? The authorities, however, need to muster the courage to assert that such individuals have no place within the Church. Otherwise, compelling adherents to regard the Church's sanctity with the same reverence as that of God is tantamount to urging the violation of the first commandment.

The following descriptions will provide more clarity. There are two views within the Church about the identity of the 'woman' in Revelation 12. Whether 'she' symbolizes the Holy Mother or the Church itself. Theologians emphasize that it is the Church. But only one of these is true. In Revelation 12:5, "*She gave birth to a son, and gave birth to a male child, who will rule all nations with a rod of iron.*" If we accept that Jesus Christ is the Ruler of all

nations in this verse, then there is no doubt that the 'woman' is the Holy Mother.

Notice another thing. Official statements assert that the Catholic Church does not intend conversion as its objective. Initiating conversations for baptism is deemed offensive to an individual's faith. Those who have faith in the Church are morally bound to uphold this principle, similar to their belief in Jesus Christ. However, adherents of the apostle's creed are not compelled to subscribe to this notion. Since Jesus Christ founded the Church to spread his teachings globally and administer baptisms. The necessary authority for this has been given to the Church. Therefore, the Apostle's Creed encourages us to believe the Holy Church. If you are still unsure about the concept, I can provide another example to help you better understand.

Chapter 28 from the first book of Samuel delineates the summoning of the spirit of the prophet Samuel at the request of Saul by a witch. The church has delved into four distinct approaches to scrutinizing this event. Below is a snippet from Bishop Joseph Pamplani's article on this topic.

"The interpretation of this verse is complicated and can lead to many misunderstandings. The Church Fathers have a different opinion on this.

a, According to St. Jerome, Samuel’s appearance was merely a ploy by a witch. Samuel did not appear (PL XXIV 108: XXV 119).

b, According to St. Basil, the devil himself appeared in the guise of Samuel (PG XXX 497). St. Gregory of Nice (PGL XV 107-114) and Tertullian (PL II 794) supported this view.

c, There was also the thought that Samuel had come into reality. Josef sum (JA VI VIV 2) St. Justin (PG VI 721), Origin (PG XII III 1028,) St. Ambrose (PL XV 1547), and St. Augustine (PL XL 142-144) had acknowledged the reality of Samuel’s arrival.

d, Samuel was sent by God, according to Theodore (PG LXXX 589)."

Many individuals who penned this comment were revered Saints and esteemed biblical scholars. However, it is foremost that within this context, only one perspective aligns with the truth. Thus, we should grasp the significance of prioritizing the Scriptures over the insights of saints and scholars. It is crucial to recognize that the genuine spirit of Prophet Samuel manifested itself. This fact finds confirmation in parallel texts. "*Even after he had fallen asleep, he prophesied and made known to the king his death, and lifted up his voice from the ground in prophecy, to blot out*

the wickedness of the people" (Sirach 46:20). Our rationality alone poses a barrier to fully embracing this assertion. Those who believe in the church are presented with a choice between these viewpoints, neither necessarily guaranteed to be accurate. Yet, those who possess unwavering faith in the Holy Church are called to comprehend the verity and invest their belief solely in it. Only then can we unlock the intended message of the Holy Spirit conveyed through that utterance? In its absence, the statement loses its significance and vitality. As stated, "*You will know the truth, and the truth will make you free*" (John 8:32).

The issue at hand differs from Article 750 of the Catechism of the Catholic Church, which concerns the relationship between God and His works. Rather, it involves the mingling of human and divine endeavours. It is disheartening to witness a growing number of evangelicals prioritizing the theology of the Church itself over the teachings of Jesus. The Church teaches to embrace all, including individuals with diverse orientations like homosexuals. In this scenario, there arises a question of its credibility in upholding scripters. The Nicene-Constantinople Creed obliges adherents to believe in the Church on par with their belief in Jesus Christ and the Holy Spirit. Do the established hierarchies, including the

church community, possess the same sanctity as Jesus Christ? The Church should never comprise those entrenched in transgression. The scripture confirms that one who persists in sin aligns with evil forces. This is why the Apostles' Creed emphasizes '*I believe the Holy Church.*' I hope this clarifies the distinction.

Let me share one more personal experience of mine on this occasion. Four or five years ago, our parish had the facility for counselling on the last day of the retreat. Even though I did not need counselling, I went because I was afraid I would lose anything God wanted to give me through it. Counsellor asked if anyone had been asked to take the oath before the photo of Sacred of Heart Jesus. I remembered an incident that happened 20 years ago. I had given Rs 15,000 to a friend for business. There was controversy about that. I tried to convince him, but he refused. I said I would give up the amount if he swore in front of the Sacred Heart photo. He swore, and I had given up that amount. I thought God would be pleased with this. To my surprise, the counsellor revealed two serious sins. 1. God's name was used in vain for financial gain. 2. I caused someone to make a false vow. Through this, I understood the need to obey the Words of God above my conscience.

In the parable of the prodigal son, the compassionate Father doesn't provide food to

his son through his servants despite recognizing his son's hunger. The son is embraced and welcomed only after he acknowledges his mistakes and returns to his senses; until then, the Father patiently awaits his return. As stated in Luke 17:3, "*If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive*" (Luke 17:3).

Established upon the cornerstone of Christ Jesus and the teachings of the apostles and prophets, as stated in Ephesians 2:20, it is crucial to comprehend that the Church's foundation rests upon the original twelve apostles and prophets who were followers of Jesus Christ rather than their successors. Thus, the Creed of the Apostles and the divine teachings embodied in the Word (Jesus, the incarnate word) hold immense significance within the Church. However, through alterations introduced in the Nicene-Constantinople Creed—specifically concerning Jesus' descent into hell and belief in the Church, a shift occurred in the Creed. This change equates the proponents of the Nicene-Constantinople Creed with the original twelve disciples of Jesus. This marked the inception of a counterproductive endeavour attributed to Satan, aimed at impeding the progress of salvation and gaining influence over the Church.

The Gospel of St. John presents: “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it*Christ is the head of the church” (Ephesians 5:23).

St. Paul's words resonate: “*Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind - yes, so that she may be holy and without blemish*” (Ephesians 5: 25-27). Consequently, the Sacred Church Christ's embodiment, must not disregard the teachings of Scripture. Only by adhering to these teachings, the Church can effectively carry out the mission of salvation. As envisioned by Christ, the

Church can then illuminate even the darkest corners with its light.

In the Gospel, Jesus cautions against disregarding the Scriptures: “*So, for the sake of your tradition, you make void the word of God. You hypocrites! Isaiah prophesied rightly about you when he said: This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines*” (Mathew 15: 6-9).

A Church that emphasises personal conviction or theology rather than the Scriptures cannot be considered the embodiment of Christ. When the Scriptures are manipulated in the name of contemporary theology, the presence of Christ diminishes within the church. Obscurity shrouds the church, hindering the spread of its spiritual illumination.

It is important that we pay attention to the warnings conveyed through the Word. “*But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves*” (Mathew 23:13-15).

Pay heed to the satan scheme, which aims to lead you into damnation by converting you to religion and distorting your faith. Though this notion may appear an overstatement, an illustration will bring forth reality. “*For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell*” (Acts 15:28, 29). The Apostles reached this decision with guidance from the Holy Spirit during their first synod. Nowadays, those in authoritative positions who advocate consuming offerings to idols under the guise of religious unity are transforming church members into followers of evil. Partaking in such acts, they sin against the Holy Spirit, an unpardonable transgression in this era or the next.

It is irrelevant to see this text as an encouragement to defy the Church. Despite the Church's imperfections, Jesus Christ publicly condemned the wrongs of those in authority, expelled the merchants and cleansed the temple, giving us an example of keeping the rules. Even though he was the Son of God, he received baptism from John the Baptist and participated in the rites. Since God established the present

dominion, every believer must obey God's laws and respect authorities. Personal salvation is paramount.

“I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Mathew 16:19). Consequently, the endowment of divine grace, received through the sacraments of the Church and empowered by Jesus, remains exclusive to this source. As long as the Church continues to offer Holy Communion and the Sacraments, no believer can forsake it.

It is worth noting that among the Believers exists a large community, including dedicated priests who adhere to authority and lead righteous lives as prescribed by the Scriptures. It's important to acknowledge the significance of their prayers and diligent efforts. Thus, it's crucial not to generalize blame. I have witnessed the impactful influence the priest, empowered by God, can possess. On an occasion when I attended a prayer service for an individual tormented by an impure spirit, a priest happened to pass by. Even the mere brush of the priest's robe upon the afflicted person caused an intense reaction akin to being touched by fire. This incident vividly demonstrates the divine potency inherent in a virtuous priest. The task

hinges on recognizing the authority and faith-endowed power bestowed upon them through their commitment to holiness. The role of priests encompasses liberating believers from the clutches of Satan. The intention behind this composition is not to cause harm to anyone but rather to safeguard all from the impending wrath of God.

There is no need for concern regarding the condition of the Church. Preferably, let us pray for the Church to be guided by the Holy Spirit and to fulfil the intentions of God. On the journey to Calvary, Jesus comforted weeping women by advising them not to mourn for him but for themselves and their children. The Lord possessed foreknowledge of these events. This sentiment is expressed in the Gospel of St. Luke, where it is stated, “*Woe to you lawyers! for you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering*” (Luke 11:52). Jesus expressed a concern asking: “*When the Son of Man comes, will he find faith on earth?*” This concern led him to request the presence of the Holy Mother, a co-redeemer, to remain on earth until the salvation of humanity was fully realized through his crucifixion. So, there is no necessity for apprehension regarding ultimate triumph.

“*For judgment will be without mercy to anyone who has shown no mercy; mercy*

triumphs over judgment" (James 2:13). It is crucial to clarify that this verse does not imply an avoidance of punishment leading straight to heaven. The term represents salvation through purification, sparing one from eternal punishment by the grace of God. This concept aligns with the words in the book of Isaiah: "*Ah, I will pour out my wrath on my enemies, and avenge myself on my foes! I will turn my hand against you; I will smelt away your dross as with lye and remove all your alloy. And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city*" (Isaiah 1:24-26). It is foremost to remember that God is both merciful and just.

Individuals need to avoid the misconception that the Church directly mirrors the kingdom of heaven on Earth. Expecting automatic entry into the heavenly kingdom solely based on church membership is baseless. The message conveyed by St. Paul in his letter to the Romans is quite clear: "*For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life*" (Romans 5:10). While reconciliation leads to salvation, it is risky to assume that salvation is granted. Our focus should be on

sanctifying through the sacraments of the Church and being faithful before God. The scripture advises us to stay vigilant, be wise like serpents, and remain innocent like doves.

As we reflect on the words: “*From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force*” (Mathew 11:12). Let us also consider the counsel of St. Paul in 1 Corinthians 9:24, “*Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.*” This metaphor encourages us to strive purposefully for the ultimate goal. In this pursuit, it is essential to recognize that the Church does not guarantee an unwitting entry to heaven. Instead, it should act as a beacon of guidance. Our deeds, beliefs, and commitment hold great importance. Let us draw inspiration from this insight and invite the enlightenment of the Holy Mother as we progress on the path to heavenly redemption.



Worship in reality Not in futile!

What defines authentic worship? The apostle St. Paul provides insight in his letter to the Romans: “*I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship*” (Romans 12:1). This involves breaking free from the influence of Satan and submitting to God. How can we present ourselves as a living sacrifice that is both holy and delightful to God?

In the same Epistle, St. Paul expresses his understanding with these words: “*For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law*

is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members” (Romans 7: 14-23). By contemplating this passage, we can aptly offer our bodies as consecrated and zealous offerings that find favour with God.

To begin, it is crucial to grasp specific truths. Humanity consists of three aspects: a spirit, a soul, and a body. The realm of the law primarily pertains to the spiritual dimension, as indicated by the statement, “*We know that the law is spiritual*” (Romans 7:14). This connection is further affirmed by Jesus, who states, “*And he said, it is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they*

defile a person" (Mark 7:20-23). This underscores the concept that indulging in these internal evils tarnishes an individual.

As a result, when a person gazes at someone with intense desire, it's comparable to engaging in adultery in their heart, as explained by Jesus in the statement: "But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart" (Mathew 5:28). Since man is a combination of spirit, soul and body, sin defiles the soul and body. However, the sanctification of the soul and body encompasses two distinct modes.

"Christ redeemed us from the curse of the law by becoming a curse for us" (Galatians 3:13). This liberation pertains to spiritual death. By undergoing the process of baptism and followed by confession, individuals can liberate themselves from the limitations imposed by legal curses. Through baptism, the conscience is cleansed while the physical body remains untouched. The Apostle St. Peter clarifies this concept: Baptism, which was foreshadowed by these events, serves as a means of salvation—not as a mere cleansing of the body(symbolizing sin that dwells in the limbs, as stated in Romans 7:20), but as a sincere plea to God for a clear conscience, made possible by the resurrection

of Jesus Christ (1 Peter 3:21). St. Paul also emphasizes this in his letter when he asks, “*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?*” (Romans 6:3). This indicates that our spirit becomes united with Christ's death, leading to a transformation into a new being. The resurrection, however, will bring about the raising of the body in union with Jesus Christ. Thus, it is evident that baptism does not purify the body from its impurities.

The book of Numbers indicates how to be saved from sin: “*The Lord spoke to Moses, saying: Speak to the Israelites: When a man or a woman wrongs another, breaking faith with the Lord, that person incurs guilt and shall confess the sin that has been committed. The person shall make full restitution for the wrong, adding one-fifth to it, and giving it to the one who was wronged. If the injured party has no next of kin to whom restitution may be made for the wrong, the restitution for wrong shall go to the Lord for the priest, in addition to the ram of atonement with which atonement is made for the guilty party*

” (Numbers 5:5-8). More specifically, one can receive forgiveness through baptism or confession of sins. It is necessary to live by the word, reconcile with the adversary, and partake in the Holy Communion to evade punishment and sanctify the

body. Only then will we be completely free from the impurity that has accrued our transgressions.

Contamination can affect the body through various channels, including personal wrongdoing, ancestral transgressions, and malicious actions inflicted upon us. As illustrated in the Book of Sirach, Solomon's offences had a detrimental impact on his descendants, as indicated by the verse: as evidenced by the verse: “*You stained your honor, and defiled your family line, so that you brought wrath upon your children, and they were grieved at your folly*” (Sirach 47:20). When parents conceive a child while tainted by impurity, without restoring the divine grace lost through sin, the child also becomes tainted. This is the reason why afflictions and illnesses are transmitted across generations. Inherited disorders stem from a curse that is transferred through successive generations. Scripture states: “***What is born of the flesh is flesh, and what is born of the Spirit is spirit***” (John 3:6). A DNA test provides concrete evidence of the influence of our ancestors on our lives.

The emergence of the first ancestors marked the inception of the entire human population, leading to a profound interconnectedness within humanity. This shared bond among people has given rise to the collective experience of

Adam's transgression, as described in the scripture: "*At Adam, they transgressed the covenant; there they dealt faithlessly with me*" (Hosea 6:7). The ongoing physical existence that originated with Adam has been passed down through generations, signifying our inherent connection to our forebears. The inherent claims they hold over our physical identities cannot be ignored.

It is a matter of debate in the present era whether we will be held accountable for the ancestral defilements inherited. Numerous references within the Bible address the idea of such repercussions. For instance, "*If you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes which I command you this day, then all these curses shall come upon you and overtake you*" (Deuteronomy 28:15).

Let us delve into the concept of curses. These curses arise as a result of transgressions. Essentially, a curse represents the negative spiritual influence that takes hold of an individual, causing them to lose the blessings associated with a connection to God due to their separation caused by sin. However, it is vital to note that God does not inherently curse individuals upon sinning. Instead, curses manifest as a consequence of the sin itself. Thus, the curse linked to a particular sin can only be removed when

the sin-caused curse is forgiven. In situations where forgiveness is not granted before one passes, the sin, the curse resulting from it, and the evil forces linked to it persist beyond death. Consequently, the curse transmitted through the sins of those who have died without obtaining forgiveness over successive generations will endure and impact us.

Unclean spirits or souls dwell in our members or influence us, give us sinful thoughts and cause some diseases. Although the arguments against it are strong, The Gospels say, “*When the unclean spirit has gone out of a man, he passes through water-less places seeking rest, but he finds none. Then he says, I will return to my house from which I came. And when he comes he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation*

” (Mathew 12: 43-45; Luke 11: 24-26). Let us note some other Words. Jesus rebuked the unclean spirit, saying to it: “*You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!*”(Mark 9:25). Another Word says: “*And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite*

unable to stand up straight. When Jesus saw her, he called her over and said, ‘Woman, you are set free from your ailment.’ When he laid his hands on her, immediately she stood up straight and began praising God”(Luke 13:11-13). These verses have the potential to refute opposing viewpoints. The Book of Lamentations also conveys: “*Our fathers sinned, and are no more; and we bear their iniquities. Slaves rule over us; there is none to deliver us from their hand*” (Lamentations 5:7, 8).

Today, we find ourselves in a situation where believers face a challenge described in the Book of Lamentations. There appears to be no one capable of protecting them from the influence of malicious forces. In contemporary times, the descendants of the disciples whom Jesus sent out into the world with the power to heal the sick, expel demons, and spread His teachings often do not even acknowledge the existence of unclean spirits. This lack of belief nullifies their ability to exorcise such spirits. Those who believe this may be restricted by authorities and unable to take effective action, allowing unchecked devilish activities.

An account in the seventeenth chapter of the Gospel of Mathew illustrates this point. Jesus said their lack of belief prevented healing the epileptic. He emphasized that even with faith as

small as a mustard seed, they could command a mountain to move, and it would obey. In this specific situation, the obstacle was not their doubt regarding Jesus' identity, but rather their lack of belief in the presence of demonic possession in the epileptic person. In the sixteenth chapter, Peter openly acknowledged Jesus as the Son of God and the Christ, the Son of the living God.

Epistle makes it clear that the Lord allowed this. *“And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I sought the Lord about this, that it should leave me; but he said to me, My grace is sufficient for you, for my power is made perfect in weakness. I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me”* (2 Corinthians 12:7-9). St. Paul embraced his weaknesses, recognizing that they allowed the power of Christ to dwell within him. Some argue that this thorn signifies a personal failing on the part of the Apostle Paul. Jesus allowed it to continue, so it cannot be a private sin.

Now, we can gain insight into how to eliminate the impurities from our bodies. To start, it is essential to recognize and acknowledge that

negative influences are intertwined with our beings. Without embracing this principle, individuals may be unable to break free from the grip of sin. St. John articulates this concept in his Gospel: “*And for their sake I consecrate myself, that they also maybe consecrated in truth*” (17:19). Was there any personal impurity in Jesus to sanctify himself? “*On that day you will know that I am in my Father, and you in me, and I in you*” (John 14:20). It is crucial to comprehend that numerous spiritual forces inhabit or exert influence over our physical bodies, just as Jesus resides within our souls. Therefore, our bodies also require purification from non-personal impurities.

“*But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you*” (Romans 8:10, 11). The Gospel of John makes it clear what it takes for the Spirit of Jesus to dwell in us. “*Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them*” (John 14:23). “*If we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin*” (1 John 1:7). We

get rid of all the impurities in our soul and body. Says another word; “*Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins”* (Mathew 26:27, 28). The baptism and subsequent confession sanctify the soul. But the cleansing of the body is done through the blood of Jesus shed on the cross received at the Eucharist and through the atonement. “*In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace*” (Ephesians 1:7).

Hence, for a believer, the Holy Eucharist and the act of receiving it are indispensable for their salvation. This is because it is stated: “*Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness because in his divine forbearance, he had passed over the sins previously committed*”(Romans 3:25). One can partake in the blood shed by Jesus on the cross through their faith only through the Holy Eucharist. “*Jesus said to them, Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you*”(John 6:53). Additionally, the word says: “*You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but*

with the precious blood of Christ, like that of a lamb without defect or blemish” (1 Peter 1:18-19).

“*All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name*” (Acts 10:43). Forgiveness of sins alone does not absolve us from punishment, as both our body and soul require complete sanctification. Achieving purity in our bodies necessitates the Spirit of Jesus dwelling in us. To possess the Spirit of Jesus, we must adhere to His teachings and follow His Word. Consequently, through obedient actions, one can achieve bodily sanctification by grace through faith. Furthermore, by seeking assistance from individuals ordained by the divine, it is possible to attain deliverance from demonic influences.

Striving to live a life that aligns with the teachings of God's word., embracing the sacraments, reconciling with those we have conflicts with, and settling our debts are the most straightforward means to obtain complete sanctification of the soul and the body. This is reinforced in the Bible: “*Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid*

the last penny" (Mathew 5:25-26). Overlooking these actions may result in divine intervention, as stated in Isaiah: "*I will turn my hand against you; I will smelt away your dross as with lye and remove all your alloy*" (Isaiah 1:25).

The state of souls undergoing their particular judgment is characterized by extreme suffering and sorrow, akin to the unbearable torment of fire. Achieving salvation after death is not as easy as leading a righteous life and attaining it through virtuous deeds. It should be understood that salvation after death is arduous as one loses the opportunity to do good to oneself as the soul separates from the body. Moreover, it depends on Christ's mercy alone as a result of the prayers of others.

There is a passage in the book of Maccabeus that the church relies heavily on to convince the need to pray for the dead "*On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers. Then under the tunic of every one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen. So they all blessed the ways of the Lord, the righteous Judge, who*

*reveals the things that are hidden; and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this **he acted very well and honorably**, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore **he made atonement for the dead**, that they might be delivered from their sin”* (2 Maccabeus 12:39-45). This act of making atonement for the deceased was driven by the hope that their sins could be forgiven even after death. However, it is essential to acknowledge that, according to Christian doctrine, the complete deliverance from the curse of the law occurred through the sacrifice of Jesus Christ on the cross.

We have observed that the church has prayed for the deceased since its inception.

The most potent form of prayer for the departed is presenting them during the Holy Eucharist. Additionally, we can spiritually include them when partaking in Holy Communion. It is also possible to seek forgiveness for the sins of our forebears who passed away in a state of sin, even though they did not receive forgiveness in their lifetime. This concept finds support in the following passages: Nehemiah 9:2, Jeremiah 14:20, Lamentations 5:7, Baruch 3:4, and Daniel 9:8.

The apostle Paul discusses the concept of being baptized on behalf of deceased loved ones who never received baptism in 1 Corinthians 15:29. Consequently, it is considered appropriate to perform infant baptisms for those who have tragically passed away in abortions or before they could be baptized, as well as for our ancestors who did not have the opportunity for baptism. This practice can follow the same ritual as home baptisms for any faithful believer.

In situations where we believe our ancestors might not have received forgiveness for their sins, it is advisable to confess these sins. When the specific sins of our ancestors are unknown, we can confess our recurring temptations. Importantly, this confession should be made to a priest convinced of its necessity.

Additionally, we can pray to God to extend His mercy to our ancestors and grant

them forgiveness for their sins. Simultaneously, acts of charity, fasting, and atonement can be performed to help settle the debts incurred by our forebears due to their sins. This process enables the repayment of these debts, the forgiveness of sins, and the salvation of their souls. As a result, we will experience blessings and future generations will be liberated from the ancestral curses passed down.

Apart from the content found in the Book of Maccabeus within the Bible, numerous passages from various places emphasize the importance of praying for the deceased. One such example can be found in the book of Malachi, where it is written: *“Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents so that I will not come and strike the land with a curse”* (Malachi 4:5, 6).

Similarly, the letter to the Romans conveys: *“For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God”* (Romans 8:19-21).

In another context, it is expressed: “*Therefore the place itself shared in the misfortunes that befell the nation and afterward participated in its benefits; and what was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled*” (2 Maccabeus 5:20).

“*It shall be said, Build up, build up, prepare the way, remove every obstruction from my people’s way. For thus says the high and lofty one who inhabits eternity, whose name is Holy: I dwell in the high and holy place, and also with those who are contrite and humble in spirit, o revive the spirit of the humble, and to revive the heart of the contrite. For I will not continually accuse, nor will I always be angry; for then the spirits would grow faint before me, even the souls that I have made. Because of their wicked covetousness I was angry; I struck them, I hid and was angry; but they kept turning back to their own ways. I have seen their ways, but I will heal them; I will lead them and repay them with comfort, creating for their mourners the fruit of the lips*

” (Isaiah 57:14-18). That is, the Lord will shower mercy and save all those named in the Book of Life as a result of the prayers of others. Says again: “*And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch*

over them to build and to plant, says the Lord.”
(Jeremiah 31:28).

While it is possible to narrowly avoid eternal punishment through self-discipline and the intercession of others, ultimately gaining access to the kingdom of heaven, it's essential to bear in mind that heaven comprises numerous abodes. As stated in John 14:2, “*In my Father's house are many dwelling places.*” Furthermore, Jesus is to reward individuals based on their actions, as conveyed in Mathew 16:27: “*For the Son of man is to come with his angels in the glory of his Father, and then he will repay every person for what they have done.*” Thus, our place in heaven hinges on our faithfulness to the Lord during our earthly lives.

It's imperative to recognize that not all residents of heaven are equal, a point elucidated by Jesus in the parable of the coin found in the Gospel of Luke: “*A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back.’ But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned*

so that he might find out what they had gained by trading. The first came forward and said, ‘Lord, your pound has made ten more pounds.’ He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.’ Then the second came, saying, ‘Lord, your pound has made five pounds. He said to him, ‘And you, rule over five cities’ (Luke: 19:12-19).

Those who multiply their funds are commended and given authority over cities, highlighting the disparity in their heavenly rewards. The Apostle Paul reinforces this concept in 1 Corinthians 15:40-41, emphasizing the differing glories of heavenly and earthly bodies, stars, and celestial bodies.

Consequently, our aspiration should extend beyond merely reaching heaven; we should strive to attain a higher position within it. St. Paul's words in 1 Corinthians 9:24 underline the competitive nature of this pursuit: “*Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it.*”

“*Anyone whose name was not found written in the Book of Life was thrown into the lake of fire*”(Revelation 20:15). It is crucial to grasp the significance of the Book of Life in this context. As the psalmist expressed: “*For it was*

you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed” (Psalm 139:13-16).

In Revelation 13:8, it is mentioned that there are individuals whose names have not been recorded in the Book of Life since the beginning of time. Revelation 3:5 and Exodus 32:33 also indicate that some in the Book of Life can be removed. This suggests that the Book of Life may be a record of those who acknowledge God's creation rather than a list of those deserving to enter heaven. Consequently, It's important to understand that not everyone on Earth ultimately finds salvation.

“There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer. Then the manager said to himself, What will I do, now that my master

*is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, How much do you owe my master? He answered, A hundred jugs of olive oil. He said to him, Take your bill, sit down quickly, and make it fifty. Then he asked another, And how much do you owe? He replied, A hundred containers of wheat. He said to him, Take your bill and make it eighty. And his **master commended the dishonest manager** because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, **they may welcome you into the eternal homes"*** (Luke 16:1-9).

Let us examine the significance of this parable. In this story, the manager symbolizes us, those entrusted to do good works, which God prepared beforehand to be our way of life. The debtors represent the souls in purgatory, and when the manager is removed, it indicates the end of our earthly existence. It's important to emphasize that if the manager had manipulated the accounts to the extent that it would cause

losses for the owner, he would not have commended the manager's actions. Thus, '*immoral wealth*' refers to the fleeting nature of earthly life. In essence, if we settle the debts of the departed souls while we are still on Earth, they will assist us in reaching heaven.

The Gospel of St. Matthew conveys the message: "*Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal*" (Mathew 6:19,20). Investing involves allocating resources for future benefits, both for ourselves and others. The spiritual practices undertaken for securing a place in heaven should not be regarded as treasures in heaven themselves; instead, they serve as a means to gain entry into heaven. **The genuine treasures in heaven are the souls we gain during earthly existence.**

In a passage in the Gospel of St. Luke, Jesus himself cautions about the perils of neglecting to pray for one's ancestors. He states, "*So that this generation may be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged*

against this generation"(Luke 11:50, 51). While the Old Testament suggests that the sins of ancestors could be visited upon three or four generations, Jesus emphasizes that this current generation must answer for events dating back to the beginning of the world. Disregarding Jesus' plea to settle these debts through prayer and penance would be self-destructive, as we are responsible for the errors of our forebears.

"When a strong man, fully armed, guards his own palace, his goods are in peace; but when one stronger than he assails him and overcomes him, he takes away his armour in which he trusted, and divides his spoils. He who is not with me is against me, and he who does not gather with me scatters" (Luke 11:21-23).

Through His crucifixion, Jesus demonstrated His might by defeating Satan, the guardian of his armoury, and breaking the gates of hell. In the Second Coming of Jesus, until the underworld is closed and sealed, the souls in Hades (purgatory) can find liberation through the prayers of the living. This is the essence of '*the gates of hell will not prevail against the church.*' As someone believe, It doesn't mean Satan won't be able to triumph over the church. Instead, Jesus invites us to join in His redemptive mission initiated on the cross. Those in heaven and those on their earthly journey, who form the essential components of the Catholic

Church, bear the responsibility of assisting the souls undergoing purification.

Jesus says that **whoever does not gather with me is against me**. This is an invitation to participate in the saving mission that Jesus began on the cross. The blessed in heaven and the pilgrims on earth, the vital constituents of the Catholic Church, have a responsibility for helping the dead who are being purified.

God has a unique purpose for each person, as revealed to Jeremiah. Our existence is part of God's intention to see his plan fulfilled. In the book of Ephesians, it is stated: "*For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life*" (Ephesians 2:10). This is why it is affirmed that those who do not join in gathering with me are working in opposition.

“In which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water” (1 Peter 3: 19,20). Those who believed in him were taken away when he was resurrected. “*When he ascended on high he made captivity itself a captive; he gave gifts to his people*” (Ephesians 4:8). “*Very truly, I tell you, the one who believes*

in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father” (John 14:12).

Here is the fulfillment of God's promise to Abraham. “*By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice*” (Genesis 22:16-18). The enemy here is Satan and the offspring is Jesus Christ.

“*Then someone came to him and said, Teacher, what good deed must I do to have eternal life? And he said to him, Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments. He said to him, Which ones? And Jesus said, You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother; also, You shall love your neighbor as yourself. The young man said to him, I have kept all these; what do I still lack?”* (Mathew 19: 16-20). Another Word warns us: “*For whoever keeps the whole law but fails*

in one point has become accountable for all of it " (James 2:10).

In the parable of the rich man and Lazarus, it appears that the rich man faced consequences for failing to adhere to the commandment *Love one another as I have loved you*. The parable doesn't explicitly mention any other wrongdoing by the rich man. The rich men are punished for not helping their neighbours in life. What fate awaits those who neglect to aid those enduring severe persecution? It's crucial to remember that Jesus wasn't primarily a social reformer; instead, He offered Himself as a sacrifice to liberate humanity from the grip of Satan. This is the essence of what Jesus desires from us.

"From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, God forbid, Lord! This shall never happen to you. But he turned and said to Peter, Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men. Then Jesus told his disciples, If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my

sake will find it" (Mathew 16:21-25). St. Peter had to receive resentment in decisive language for persuading Jesus to avoid suffering. But finally, when he realized the truth, he understood the importance of accepting suffering.

St. Peter says: "*For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps*" (1 Peter 2:19-21).

Says in the epistle to the Romans; "*We who are strong ought to bear with the failings of the weak and not to please ourselves*" (Romans 15:1). In other words, all of us who belong to Christ's church are akin to a single body, and as such, we are obligated to support one another in bearing each other's burdens. Here is the significance of this verse spoken by the Apostle Paul. "*Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church*" (Colossians 1:24).

St. Paul's statement does not suggest any inadequacy in Jesus' suffering. Instead, it

emphasizes the importance of personal atonement. Jesus' crucifixion liberated us from the burden of the law, granting us the divine life we had forfeited. To clarify further, the only sanctification achieved through the cross was of the Spirit. To sanctify the soul and body, one must make diligent efforts with the assistance of the sacrifice on the cross.

This allows us to collaborate with the Holy Mother in assisting the Heavenly Father's mission to rescue humanity from the clutches of Satan. This is the duty of every believer in Christ. *“But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit”* (Romans 7:6).

“I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” For one's body to attain holiness, it is essential to cleanse it of personal and past sins. It is crucial to forgive the evil responsible for any lingering burdens. This forgiveness can be achieved through prayer and acts of atonement. When sin is forgiven, souls tainted by sin are ushered into salvation. Consequently, our physical bodies get sanctification. This aligns with St. Paul's definition of authentic worship.

“The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth” (John 4:23, 24).

“Keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life. And convince some, who doubt; save some, by snatching them out of the fire; on some have mercy with fear, hating even the garment spotted by the flesh. Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen” (Jude: 21-25).



Despite the advances in science and the achievements of medicine, one cannot forget a society that is in dire straits of pain and suffering. Contemporary culture considers it traditional and imprudent to think that there is something other than natural causes behind the suffering of many who are dissatisfied. But the real cause of the suffering around us is that our faith is confined to rituals and practices and those we do not have deep faith in God in our hearts and do not keep God's commandments. Genuine Thoughts are the source of introspection and liberation for those who are tired of facing problems and misery for no apparent reason.

